NOVEMBER 1960

The Methodist Woman

Wall Relief Sculpture at Interchurch Center

Twentieth Anniversary

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PRAYER for These Days

Our Father, in these confused and baffling days we need Thy guidance in our own lives, in the life of our nation, and in world affairs. We pray that the leaders of the nations may turn their hearts unto Thee.

Most earnestly do we pray for the United Nations. Now as never before it needs the strength which comes from an assurance of our confidence and faith in its leadership and purpose. Give the nations seeking peace and cooperation great wisdom and insight. Save those with a self-seeking goal from arrogance and foolish pride.

Give us a more trusting faith in Thy power and love and may we let Thy eternal spirit guide us.

We pray in Jesus' name. Amen.

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IN THIS ISSUE

Ecumenical
7 "Into All the World Together"—*Mrs. Frank G. Brooks*

Missions
6 Special-Term Missionaries
9 Report From Central Congo—*Dorothy Gilbert and Sally Reinecke*
11 Colegio Americano Celebrates—*Mary Helen Clark*
12 Operation Harwood—*Julianne Leonard*
14 Meeting the U.S.-2 Program
20 Ground Breaking Service—*Louise Wright*
21 The New Quadrennium Begins

Christian Social Relations
25 Information and Action Letter
26 There Is No Place Like Our Community
28 "The U.N. Presence"—*Margaret R. Bender*

Section of Education and Cultivation
Organization and Promotion
29 "This Is Your Life"—*Mrs. J. Frederic Moore*
30 Calendar of Activities
31 Sample Report Blank
33 What's Your Line?—*Mrs. Perry Butler*
Missionary Education
34 "Alcohol and Christian Responsibility" —*J. Irvin McDonough*
Student Work
36 Calendar of Activities
Youth Work
37 Let Us Give Thanks
Children's Work
38 Love, Give, Share

Wesleyan Service Guild
39 How We Stand in 1960
New Jurisdiction Secretary
40 The Challenge of Our Tasks—*Mrs. Harriet Fralix*

Spiritual Life
5 The Receiving End—*Ralph W. Sockman*
18 Music in Worship—*Rosa May Butler*

Program
24 Circle Program: "Prepare Our Hearts Again" —*Gene Maxwell*

World Federation of Methodist Women
16 Units: Liberia, Korea, Malaya, Philippines

Literature and Publications
42 Solving the Gift Problem
4 Items of Interest
43 In Memoriam
Arrivals and Departures

Cover: Pictured against an artist's drawing of the Interchurch Center (475 Riverside Drive, New York 27, New York) is the impressive wall relief sculpture appearing in the Center's East Lobby. Based on the biblical theme, "Whatever you do, do all for the glory of God," the 16- by 11-foot sculpture illustrates the spiritual strengths derived from the occupations of man, all evolving around the family. Thirty figures are shown representing nineteen categories of human work, from tailoring to preaching. The sculpture was conceived and carved by Adlai S. Hardin, of Lyme, Connecticut, a fellow and past president of the National Sculpture Society, whose work has earned several awards and prizes.

Photo Courtesy Interchurch Center

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All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

Items OF INTEREST...

A Satisfied Reader

One of our study meetings was held in a home. Several pieces of Methodist literature lay beside an easy chair. A well-thumbed issue of THE METHODIST WOMAN was on top. I overheard the hostess speaking to a person nearby, "I don't have time to read as much as I'd like to. . . . I just glance through a lot of magazines. But I'll tell you one thing. I read every word of that METHODIST WOMAN. I like it so much I can hardly put it down before I finish it. When I get it from the mailbox I just have to sit down and look through it before I do anything else."

A RURAL WORKER

Special Memberships

The Woman's Society of the First Methodist Church, Pueblo, Colorado, presented four Special Memberships at the June meeting. Mrs. J. V. Coover, editor of the *Rocky Mountain News Sheet,* made the presentation, using the following verses which she had written for the occasion:

Four Special Memberships, we give today,
Symbolic of extra money we've sent away.
Extra money our society gladly gave,
For a *twofold* purpose the gift was made.

First, we give to others the Bread of Life
And help where lives are filled with strife.
We know our money is doing wonderful things
As the message of love to others it brings.

Second, in our own Woman's Society we see
Four faithful women who have worked joyfully.
These women are a blessing to our church, we know
And our love and admiration we want to show.

And so Madge Price, and Leta Horton, too,
Dora Fisher, and Mary Longfield—
Here's to you!
It is my privilege on this June day
To present you with a pin and say,

Your fellow members recognize what you,
Down through the years, have been able to do—
The Christian service you have rendered day by day.
So, we present these pins. May they brighten your way.

Christmas in August

At an attractively appointed "Christmas in August" luncheon, the Woman's Society in San Pedro, California, raised a substantial sum for supply work Askings. As Christmas carols were sung, members marched past the mantelpiece and dropped their offering into Christmas stockings hung there. The Christmas motif was used effectively in table decorations. "Christmas in August" is an annual feature of the San Pedro Woman's Society program. About 200 women were present.

Cover Girl

Western North Carolina Conference is bursting with pride over the selection of Mrs. Walter Gibson of Randleman, North Carolina, as cover girl for the September, 1960, issue of THE METHODIST WOMAN. The secretary of literature and publications, Mrs. Arnold Kirk, is using that cover as a selling point in securing more subscriptions throughout the conference.

Community Workshop

For several years church women in Boonville, Missouri, have worked together for community understanding and betterment as an interdenominational team, according to a report made at the Southwest Missouri Conference School of Missions during the study of "Into All the World Together."

Representatives of the following thirteen churches serve on the committee: Evangelical and Reformed, Episcopal, Baptist, Christian, Lutheran, Church of God (Holiness), Four Square Gospel, Assembly of God, African Methodist, African Baptist, Presbyterian, Methodist, and Roman Catholic.

Improvement of substandard housing is the workshop's current project. The group made a Civil Defense house-to-house survey through the Planned Progress Committee. Although Boonville's housing has never been segregated and Negro homes are to be found in almost every section of the city, the largest number of Negro homes is found in the area where most substandard housing exists. The group's first project arranged for service and visitation by church groups to the city's two nursing homes. This has continued for three years. The women have cooperated in various types of civic and school progress, from fluoridation of water to a bond issue for the construction of an elementary school. For several years they have undertaken to build a climate of racial equality. The schools are integrated, although Boonville is south of the Mason-Dixon line. There is great enthusiasm for this interdenominational workshop "where one loving heart sets another on fire."

Engagement Announced

Miss E. Louise Nichols, field worker for the Woman's Division, has announced her engagement to Mr. Lewis H. Morrison, of Cincinnati, Ohio. The wedding has been set for December 31, 1960, in the North Broadway Church, Columbus, Ohio, where Miss Nichols had served as a deaconess. Bishop Hazen G. Werner of the Ohio Area will officiate, assisted by Dr. Lance Webb, pastor of the church.

Staff members of the Woman's Division honored Miss Nichols at a breakfast in the Sherman Hotel in Chicago, Illinois, on Monday, September 19, where they had all gathered for the Organizational Meeting of the Board of Missions. On behalf of the staff Mrs. J. Fount Tillman, president of the Woman's Division, read an original bit of verse and presented a bouquet of dollar bills to Miss Nichols. After January 1, 1961, the Morrison address will be 2949 Felz Avenue, Cincinnati 11, Ohio.

Mishap

Miss Muriel Day, who retired in 1959 as executive secretary of educational institutions in the Department of Work in Home Fields, spent the summer near Asheville, North Carolina. On September 15, she fell at Lake Junaluska and broke her hip. She was confined to the Mission Hospital in Asheville for a month, but it is expected that by the time you read this she will have recovered sufficiently to return to Ocean Grove, New Jersey, where she makes her home at Bancroft-Taylor Rest Home, 74 Cookman Avenue. Miss Day attended commencement at Allen High School in Asheville and Bennett College in Greensboro. An article about her visits appears in the October issue.

A Corking Idea

For the October drive for renewals to THE METHODIST WOMAN and WORLD OUTLOOK, Mrs. C. C. Long, secretary of literature and publications of the Woman's Division, circulated a clever slogan—"You Can Help Stop the Leak." An attractive folder depicted water flowing into a large bucket which would never fill up because of the leak near the bottom. Her letter explained that this is what happens to subscriptions. New subscriptions raise the level but expired subscriptions not renewed cause the leak. Corks—subscriptions—are needed to stop the leak.

Mrs. Maxie Lowe, secretary of literature and publications for Florida Conference, picked up the idea. At the seminars, she had a bucket with a hole in it and a poster setting forth the idea. As the women registered, each received a cork attached to her name tag—as a reminder to renew or secure a new subscription.

Quiz

1. **Name the officers of the Woman's Division.**
2. **Humility, Gratitude, Imagination. Elements of what?**
3. **74th year of service. What?**
4. **"Study of the issues." What? Why?**
5. **Identify "The U.N. Presence."**
6. **Solve your gift problem. How?**
7. **The Church will survive. Where? Why?**
8. **Brooks-Howell—named for whom?**
9. **Describe meaning of Woman's Society Emblem.**
10. **"Listening experiences." Name three.**

THE RECEIVING END

A Thanksgiving Meditation

by
RALPH W. SOCKMAN

Dr. Ralph W. Sockman has been minister of Christ Church Methodist, New York City, since 1917. This has been his only pastorate.

BEFORE me lies a letter of thanks from a man to those who had sent him gifts. Here is a passage from it:

> Not that I complain of want; for I have learned, in what state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Him who strengthens me.

Certainly the person who has learned the secret of how to endure changes of fortune with such serenity, has found a security devoutly to be wished. If we could only discover how to be content in both privation and prosperity, much of our restlessness and anxiety would vanish. Our composure and even our character are often cracked by sudden changes of financial circumstances.

Which is harder on character, a change from prosperity to privation, or from privation to prosperity? It has often been argued that the rich are more likely to go wrong than the poor. Such arguments have good gospel precedent, for Jesus often warned that the possession of things is prone to inflate the ego and to dull the sense of need, so that the possessor of things lacks the humility and hunger which open the soul to God.

However, there are temptations of poverty as well as of prosperity. On the one hand is the temptation to self-sufficiency, to self-indulgence, to hard-heartedness. On the other, is the temptation to self-pity, to envy, to bitterness.

The letter from which I have quoted was written in prison. The writer had once been up and now he is down. He came of a family proud of its heritage. He had grown up in the social prestige of his group. From all this he had been ostracized. He had been cast off by his own countrymen. He had suffered the cruel distempers of fickle crowds, sometimes being welcomed with applause only to have the mob later turn and stone him. But he clearly shows that he knew how to be abased without becoming sour or self-pitying, bitter.

Let us look for the secret which made Paul able both to abound and to be abased.

The first element which strikes me is humility. The word humility was known among the Greeks and Romans, but it was a term almost of contempt. To be humble was to be mean-spirited, a sort of cringing soul. But Jesus took the concept of humility and made it a virtue. And how did Jesus do it? He developed humility by setting man's stature against the measure of God's greatness. In God's presence our pretensions seem petty and our boasted power is dwarfed. In the light of His purity and holiness we see our imperfections and are humbled.

Humility is a virtue; humiliation is an evil. And those who are on the giving end must be humble so that those who are on the receiving end are not humiliated. It would be easy for an American to become puffed up as he compares the rich resources and industrial efficiency of the United States with the materials and methods of the Orient.

The second element is gratitude. Professor Henry Nelson Wieman of Chicago once suggested that, just as the devout Roman Catholic has a string of beads called a rosary to keep count of his prayers, so each of us should make a mental rosary of his most precious memories, including the beauty he has seen, the fellowship he has enjoyed, and the good gifts that life has brought him. Professor Wieman would have us frequently count the beads of this mental rosary and give thanks to God for each separate favor.

The idea has merit, for when we start to count our many blessings, to "name them one by one," as the old hymn puts it, we begin to rummage among our memories and we uncover so many forgotten reasons for gratitude. Our minds run back to the days of our childhood when parents sat beside our beds and held our feverish hands. We remember how long we were on the receiving end in our home.

And then we think about those who made this land a fit place in which to live. When our minds begin stirring our memories, who does not feel unspeakably grateful for the blessings we take for granted in free countries like the United States, the freedom to worship God according to the dictates of our own consciences, the rights of free speech, of a free press, and of free public schools?

And when as Christians we start to count our mental rosary of blessings, our memories go all the way back to Calvary, and our hearts well up with inexpressible grati-

tude. We realize that we are all on the receiving end. No one of us is paying his full way through life. The human race could be roughly divided into two groups: those who think they are giving more than they get, and those who think they are getting more than they give. The former are restless and discontented no matter what they have; the latter have peace of mind and contentment with whatever they have.

Paul belonged to the second group. He felt that in whatever state he was, he was getting more than he was giving, and he was grateful. He saw himself as on the receiving end.

And so are we. Taking it all in all, whether we are in plenty or in privation, we are on the receiving end. And for this we should give thanks to God.

Along with the humility and gratitude, I find a third factor in Paul's secret of contentment. And that is imagination. If we are to come through changes of fortune without cracking, we must learn to exercise our imagination.

Imagination plays an immeasurable part in our living, but instead of harnessing it for use, too often people let their imaginations run away with them. In these dark and dangerous days, we sit around imagining all sorts of things. But let us put a test to ourselves. What direction do our imaginings take? Are we thinking of all the dire things that might happen to us, such as we might get sick, or we might lose our property, or the communists might take over our country? Why go on, We can all conjure up visions of what others might do *to* us. Whereas we should use our imagination to picture what we could do *for* others. That is the direction our imagination must take if we are to have Paul's peace of mind, either in prosperity or in privation.

We need imagination in all our personal relationships. While we are on the giving end we must learn to put ourselves in the place of those on the receiving end, lest when the roles are reversed we shall ourselves be most miserable. And, remember, that some day even the strongest of us will reach the receiving end as we grow older.

There is a grace of giving and there is a grace of receiving, and the two must be learned together. Charity must be seasoned with charitableness, and humility must safeguard us from humiliation. This is Paul's secret.

SPECIAL-TERM MISSIONARIES

Of the thirty-seven Special-Term Missionaries in training to sail this fall, thirty are pictured here. From June 22 to July 29, they studied at Scarritt College, Nashville, Tennessee. Eight go to East Asia, seven to Southeast Asia, two to Pakistan, ten to Africa, and ten to Latin American countries. Vocations represented include teachers of English, home economics, mathematics and science, and Christian education, plus nurses, laboratory technicians, secretaries, counselors for hostels, librarian and rural worker. In this caption the name of the missionary, the country to which she is going, and her home conference are given. First row: Sharon Vallance, Japan, Montana; Helen Thompson, Cuba, Pennsylvania; Barbara Barnstable, Brazil, Illinois; Donna McAninch, Japan, Massachusetts; Judith Warren, Indonesia, Illinois; Nancy Swann, Malaya, Illinois; Anita Maldonado, W. Pakistan, Texas; Sandra Strawn, Cuba, Illinois; Charlie Ann Dunn, Mexico, Tennessee; Second row: Joanne Temperly, So. Rhodesia, Illinois; Gloria McCurdy, Taiwan, Alabama; Wenda Carter, Taiwan, New York; Dr. and Mrs. David White, from Cuba (Dr. White served as dean of the Training Program); Miss Sara Bennett, from Brazil, who served as dean of women; Sandra Rodgers, Liberia, Texas; Kathryn Edwards, Mexico, Oklahoma; Barbara Reynolds, Korea, Maryland. Third row: Rose Mary Roberts, R.N., Pakistan, Missouri; Joanne Young, North Africa, Minnesota; Margaret McDougal, the Congo, Michigan; Dolores Miller, Hong Kong, Florida; Judy Borcroft, Angola, Illinois; Glenda Cail, Brazil, Florida; Ruth Hansen, Indonesia, Pennsylvania.

"Into All the World Together"

by

MRS. FRANK G. BROOKS

ALTHOUGH the 1960 meeting of the Central Committee of the World Council of Churches took place in St. Andrews, Scotland, it may well be said that the spirit of the meeting was breathed into it on Sunday, August 14, at St. Giles Cathedral in Edinburgh. An overflow congregation joined in a solemn service of thanksgiving to mark the fiftieth anniversary of the first International Missionary Conference held in Edinburgh in 1910.

The service opened with a fanfare of trumpets, followed by a procession of 200 robed church leaders from all parts of the world. Six British Christian leaders who participated in 1910 were present. The theme of the service was based on the vine and the branches; the psalms and the hymns were those used in 1910.

Prayers of intercession were offered in their own language by Christians from Asia, Australia, North and South America, Europe, and Africa. Methodist Bishop S. V. Barbieri, a president of the World Council of Churches, offered the prayer for South America in Spanish.

Dr. W. A. Visser 't Hooft in an address to the congregation said that Edinburgh was the point from which the churches began "a continuing fellowship, a living and working together." He added that it was "missionary concern which led to concern for the total witness of the Church."

At the conclusion of the service the Archbishop of Canterbury led a "call to praise" for those whose voices were heard at Edinburgh in days gone by. Among the names that he mentioned was that of John R. Mott—a towering Methodist leader who was a pioneer and one of the creators of today's ecumenical movement.

Queen Elizabeth, the Queen Mother—a beautiful, gracious lady—attended the service and sat in the cathedral's royal pew. She later attended the tea which was given at Holyrood House by the Secretary of State for Scotland.

After this commemoration of "one of the most creative events in the history of the Christian Church," the Central Committee of the World Council set out for St. Andrews—an historic city which dates back ecclesiastically at least to the year 747. Visitors have been going to St. Andrews for over a thousand years; the first ones were religious pilgrims who made regular journeys even before the now ruined cathedral was founded in 1161. The city itself took shape about 1144; the university, where the Central Committee met, is the oldest in Scotland, having been founded in 1410. Many picturesque traces of antiquity still exist in the town.

St. Andrews is the home of golf and has the finest course in the world. The game was recognized as a local pastime in 1552. "When St. Andrews was a place of religious consequence in the Middle Ages," says the *Guide Book*, "golf was one of the pastimes of the ecclesiastics." Only a few of the Central Committee's ecclesiastics dared try the golf course on the cold, rainy days of August 1960.

Those who have attended all the meetings of the World Council of Churches since its founding at Amsterdam in 1948 say that the St. Andrews meeting was the quietest and most progressive ever to be held. The Central Committee approved a revised statement of the basis for World Council membership. Present membership is based on acceptance of "our Lord Jesus Christ as God and Saviour." The new statement declares: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

The new statement will be cir-

Methodist delegates from the United States who attended the meeting of the Central Committee include (from left to right) Bishop F. Gerald Ensley, Des Moines, Iowa; Mr. Charles C. Parlin, Englewood, New Jersey; Mrs. Frank G. Brooks, New York City; and Bishop James K. Mathews, Boston.

World Council of Churches

culated to the member churches for their consideration. It will then be recommended by the Central Committee to the General Assembly for adoption. This Assembly will meet in November 1961 at New Delhi, India.

Much time was devoted, at St. Andrews, to a discussion of plans for the Assembly. The 178 member churches of the World Council (eight new churches were received at St. Andrews) will send 625 delegates to the Assembly. In addition there will be expert advisers in many fields, youth participants, and fraternal delegates.

The general theme of the Third Assembly—Jesus Christ: The Light of the World—will be studied intensively in the local congregations of the member churches during the coming months. An illustrated study booklet on this theme will be printed in twelve languages and in hundreds of thousands of copies. The global distribution is part of a plan to make the Assembly deliberations a true reflection of "grass-roots" thinking in local congregations of the World Council's member churches.

This booklet is being sent to every pastor in The Methodist Church. Methodist women in Woman's Societies are expected to cooperate with the pastor in whatever plans he may have for the study of the issues to be presented at the Assembly. The World Council of Churches can succeed only when men and women are aware of "the local task in a total vision."

In the light of daily Bible studies, the Assembly will do detailed work in three sections dealing with Unity, Witness, and Service. At the opening session of the New Delhi Assembly, according to present plans, the International Missionary Council and the World Council of Churches intend to become one. The experience and special emphasis of the world-wide missionary movement will be drawn closer than ever into the life and work of all the churches.

The Central Committee considered the findings on intercommunion, which had been adopted at the European Ecumenical Youth Assembly at Lausanne, Switzerland, in July. The 1,800 young people said: "We are going home as Christians who have experienced what it means not to be able to become one at the Lord's Table." Divergent attitudes were expressed by committee members on intercommunion; the committee merely expressed the hope that the churches "give careful attention to . . . communion services at ecumenical gatherings."

Another main topic at St. Andrews was religious liberty. A report dealing with "Christian Witness, Proselytism, and Religious Liberty" was adopted and will be sent to the member churches of the World Council. This report outlines eleven suggested standards of practice for member churches. These include respect for other churches, recognition of the right of mature individuals to change their church allegiance, and establishment of religious liberty for all churches and members in every land.

Lively and lengthy discussion arose on a proposed statement on the family and planned parenthood. It was revealed clearly that Orthodox delegates did not share the views of many Protestant and Anglican churches on this matter. The Central Committee finally contented itself with a request to its member churches to continue to examine the problems involved in ecumenical discussion.

As always, at meetings of the Central Committee, much attention was given to the report of the Division of Inter-Church Aid and Service to Refugees. Approval of a massive program of Christian assistance to areas of acute human need was given by the Central Committee. A report revealed that for countries outside Europe $800,000 had been expended in the first six months of this year. In the past five years the churches have given $2,500,000 in cash and material aid in answer to forty-four emergency appeals. The World Council has resettled 220,000 refugees in the past eleven years and helped thousands of others to find jobs and homes in countries of asylum.

Dr. O. Frederick Nolde, director of the Commission on International Affairs, a joint agency of the World Council and the International Missionary Council, presented a seven-point plan to ease world tension. The Central Committee decided that this plan should be presented to the General Assembly of the United Nations as representing the views of the Christian Churches. The seven points deal with peaceful competition, study of basic differences, rules of behavior in negotiations, reduction and regulation of armaments, agreement on cessation of testing nuclear weapons, trying to keep the situation from deteriorating, and seeking solutions through normal channels.

The report of the Department on the Cooperation of Men and Women in Church and Society is always of interest to Methodist women. During the past year the work of the department has developed in two main directions: toward an intensification of contacts with Africa and Latin America and in relation to questions of marriage and family life, employment of women and its problems, and new forms of service and ministry for women.

The World Council received a message from the Patriarch of the Orthodox Church of Moscow which said that "Christian oneness of mind could become a force able to lessen the present sharp division of the world." For the second time two observers were present from the Orthodox Church of Russia and two from the Roman Catholic Church. One of the Roman Catholics was the secretary of a new office set up by the Vatican to deal with non-Roman Catholic Christians.

The 1960 Central Committee meeting was creative, realistic, and far-seeing. In his concluding statement Dr. Franklin Clark Fry, the chairman, called for more constant and faithful prayers for "the world of which Christ is King and the Church in which He is adored as our all sufficient Redeemer."

Report from Central Congo

The following is a composite of letters received from Dorothy Gilbert and Sally Reinecke, missionaries of the Central Congo Conference, describing the situation in the Central Congo at the time of the evacuation of the missionaries in July, 1960.

Toge Fujihira

The Church of Christ in the Congo carries on under the guidance of strong Christian leaders.

ON THURSDAY, June 30, 1960, the Republic of Congo, formerly the Belgian Congo, became an independent nation. On all our Central Congo stations the happy event was celebrated in a spirit of peace and brotherhood between black and white. For the first week life went on as usual.

Then suddenly came the appalling news that the soldiers of the Force Publique had mutinied in Thysville and Leopoldville and that Europeans were fleeing to Brazzaville by the thousands, until the soldiers cut off the escape by capturing the ferry boats. After the government acceded to the demands of the mutineers for more pay and the replacement of white by black officers, things became quieter, but violence soon resumed.

The radio news coming from the large centers did not seem to have anything to do with us directly and we went on with our plans to hold Annual Conference at Katako Kombe, to begin July 11. It soon developed, though, that there was something very wrong with our plans. We had had no word from Bishop Newell Booth for about ten days and realized that he was held up somewhere.

Saturday evening, July 9, we made radio contact with the United States and sent word to Melvin Blake, executive secretary for Africa of the Division of World Missions, and to several of our families that we were all safe, with no trouble near us. That evening we heard the Presbyterians to the south of us trying to reach the American ambassador in Leopoldville and being told that he had no contact with our Province and could not advise them how to act.

On Sunday morning, July 10, as we came out of church we were told by our radio operator that contact had been made with the Consul in Salisbury, who was advising all nonessential Americans to leave the Congo. This announcement caused some apprehension and also some joking as to who might be considered essential. We began listening every hour for news from the Presbyterians and the Consul, and especially for news of Bishop Booth. We also began to give direct reports to our district superintendent, John Wesley Shungu, who though outwardly calm was very deeply concerned.

Monday, July 11, we discussed at length by radio whether we should have Conference with all delegates as usual, cancel it, postpone it awaiting word from Bishop Booth, or whether the district superintendents and missionaries should proceed to Katako Kombe without the delegates, the missionaries packed and prepared to travel farther if necessary. There was talk of an American airplane coming to Katako to evacuate at least women and children, though we repeatedly stated that we were in no danger and that the trouble was far away from us. We decided to go to Katako Kombe on Tuesday with only the district superintendents. All the African delegates had come in from the districts and a truckload had even come to Wembo Nyama from Tunda, having left before the latest decision was announced.

Then began the heart-rending task of turning over the work and saying good-by no one knew for how long. The Africans of our Mission could not begin to understand, since most of them had no enmity toward us and certainly no thought of causing us harm. Only a few happenings served to make us realize that perhaps this was not all a fantastic dream.

It was really hard to say good-by to the African people. Everything in the area at Lodja was very quiet. That is what made it even more difficult to leave, but we realized the dangers of what could happen in a short time as it had happened in so many areas of Congo. The African Christians gathered around us, pleading and begging us to stay, saying, "You can come and live in our homes. We will protect you," or "We thought you would stay with us always." We talked for a long time with our African Christian leaders as to what was best for us to do. Our pastor, Um'Okoko Marcus, helped me to realize that it was necessary for us to go. He said, "As much as we want you to stay, it is better for you to leave.

We would protect you always, but in doing so we might have to kill someone."

We had to pack a suitcase to weigh no more than twenty-two pounds, the limit set for the evacuation plane. We heard that our destination would be Rhodesia, where it is winter in July; therefore we had the problem of gathering what little warm clothing we had. It was hard to leave possessions behind, but this was nothing compared with the pain of leaving our friends and our work. We kept our spirits up by promising that if we had to go at all it would not be far away nor for long. "Just a few weeks, until it gets quiet, and just over the border in Rhodesia," we said over and over.

Tuesday afternoon most of the missionaries gathered at Katako Kombe for a meeting. Almost as many opinions were expressed as there were missionaries. The advice of the Consul had been getting progressively stronger, until now he was saying that not just women and children, but *all* Americans must leave. Planes would be coming the next day, and this would be our last chance to be removed. We knew that the Consul could not actually force us to leave, but the majority felt that the right thing to do was to follow his advice, since he presumably knew more about the total situation than we did.

Tuesday evening we had a meeting in the church with the district superintendents, at which some of the village people also listened in. We discussed the situation thoroughly and these are some of the facets explored:

An African district superintendent: You have been preaching to us to have courage and be willing to stand firm for Christ; now where is *your* courage?

A missionary: I am willing to die for Christ, but I am not willing to die because my skin is white.

A missionary: We are afraid our presence could be harmful to you; we do not want you to suffer for us.

An African district superintendent: You say your government has told you to leave, but were you sent out by your government or by God?

An African district superintendent: Don't you see they don't want to leave? Isn't it hard enough for them without us talking like this and making it harder?

An African district superintendent: The Bible says that a Christian should obey the authorities. They have no choice but to do what their government says.

Pierre Shaumba: When you go home please make sure that all the people of the church there understand that it was *not* the African church which asked you to leave.

After this we retired to one of the houses and proceeded with the practical aspect of turning over the work. Papa Moise Ngandjolo was chairman and called for a report from each district as to what had been or was to be done with each fund. "Each person in charge of a fund will have to keep a strict accounting and show his books and cash to the district superintendent each quarter," said Papa Moise, "and it had better balance!" A car was put at the disposal of each superintendent. It was heartening to see the spirit in which the leaders of the church took on their heavy responsibilities.

Wednesday morning, July 13, we had a sunrise Communion Service. That morning some of the men announced that they were staying to keep radio contact with the outside and to help carry on some of the work. Wives tried to insist on staying with their husbands, and several of the single women were much upset about leaving, but all women were told, "You have no choice." A committee arranged the missionaries in order of priority for boarding the planes so that older people and couples with the most and smallest children would be first and so that some medical personnel would be on each plane.

The first plane was that of the U. S. Naval Attaché in Pretoria. It took one load Wednesday morning and returned Thursday morning because it was hindered by a heavy rain coming Wednesday afternoon. During the waiting period the nervous strain became acute, and some did not decide until the last minute whether to go or stay. The third and last load was taken by an Army Air Force plane Thursday.

The last plane from Katako Kombe arrived at Kamina, the large Belgian-run air base in the Katanga, about 8:00 P. M. Passengers were kindly welcomed and fed a hot meal before boarding the American Globemaster, a flying boxcar. The Wednesday flight of this plane carried 202 passengers, the Thursday one 182, the majority of them Americans. The Globemaster, said to be the largest airplane in the world, able to carry two helicopters inside at once, looked like a yawning whale as we entered through its nose, and inside it looked like a huge barn. Some people had seats along the sides, but most sat on blankets on the floor and the children curled up almost as if they were at home in bed.

When we arrived in Salisbury, Southern Rhodesia, in the middle of the night, we were overwhelmed by the warmth of the welcome given by the many cheerful volunteers. We were furnished food and warm clothing which had been given in great quantities by the people of Rhodesia. We learned later that an African church in Salisbury had brought an offering of vegetables and met to pray for us as we were on our way. Everyone in Salisbury has been so wonderfully kind and hospitable to us. Many of the commercial people have given us food or have charged us only half price.

Miss Ruth Lawrence, executive secretary for Africa, has left for a four-month trip in Africa during which she will visit the Congo missionaries. Woman's Division workers in the Southern Congo Conference have returned to Elisabethville and Mulungwishi. Several Central Congo missionaries are working on special projects at the Kitwe Writing Center in Northern Rhodesia, and the rest are absorbed in the work of Methodist stations in Southern Rhodesia. All the Woman's Division missionaries are prepared and eager to return to their stations when conditions permit and upon the advice of the leaders of the Congo church and Bishop Newell S. Booth.

Friday, July 15, we met to discuss future plans and those not leaving immediately on furlough received assignments in the Rhodesian Conference. By Saturday most had been dispersed to their new stations to await developments in the Congo. Since we have several mission stations located fairly near this area, many of the missionaries were assigned to those stations temporarily. At the present time things look very dark there, but many of us have the hope that in some way we will be able to go back to work with the people we love so much in the place to which God called us.

It would be impossible for a single chronicler to analyze the causes and implications of the present situation, but one thing is very clear and vital: the people of the Congo Church need your prayers as never before. There will be much suffering, especially by innocent people. What will happen to our patients, our girls, our students, our faithful church leaders? These questions oppress our minds and hearts every moment, waking and dreaming. We can only leave them all in the care of our Heavenly Father and feel the strength of Luther's hymn: "A Mighty Fortress is our God . . . His Kingdom is Forever."

We had a meeting with Bishop Booth. He had been stranded in Leopoldville and reached Brazzaville. He heard all our radio conversations but could not reply. He is hopeful about our return and is certain the Church will survive. He is working on plans for a Congo Institute of Technology and on a crash program of education of Congolese leaders in the United States. We will not give up the work of the Church in the Congo!

We are hoping and praying that the U.N. forces will bring peace and restore order and so we are waiting. It gives us great courage and trust to know that many people are praying and to know, too, that many of our African friends are faithful in their prayers. We have felt very close to you in prayer. We have complete trust and faith in the African Christians. The Church of Christ in the Congo will live as long as we have faithful Christians as John Wesley Shungu, Pierre Shaumba, Ngandjolo Moise, Ashema Pierre, Um'Okoko Marcus, and countless others. I feel that this will be a time of great spiritual growth—not only for African Christians but for us as well. We do not know what our work will be or where our place will be in the future. We do want to return to the Congo, but are putting our lives in the hands of God, and nothing can separate us from Him.

Colégio Americano Celebrates

by MARY HELEN CLARK

HERE in Porto Alegre, Brazil, we are commemorating the 75th anniversary of the founding of Colégio Americano. As a part of the observance, a number of the high-school assembly programs have emphasized the contributions made by the school during all these years.

Recently two alumnae appeared on an assembly program to tell their experiences. Both are very attractive young women. One, a young mother who now works very faithfully in the church, studied here on a scholarship. The other, also a young mother, is an interior decorator. They said when they were in Americano they heard so much about privileges, opportunities, and responsibilities they sometimes wondered why teachers did not talk about other things. But in the years they have been out of school, they have come to realize that the most important lessons which they learned were exactly: privileges, opportunities, and responsibility. So that is what they wanted to talk about that day.

They spoke of the friendships which they have cherished through the years. Appreciation of their teachers has grown as experience has taught them the wisdom of the teachings. Their manner of speaking was so spontaneous and sincere that the girls were charmed. How proud we are of our alumnae who carry forward the ideals which they acquired while studying at the Americano.

It is not unusual for various agencies to recommend Colégio Americano to parents as a school where children gain security and lose their complexes. Not long ago, the mother of a student told me about a friend who had taken her daughter to the doctor. After the examination, the doctor said, "There is nothing wrong with the child. All she needs is to be matriculated in the experimental course at Colégio Americano and she will be all right."

This same mother said she had brought her daughter here the first time because of religious education. In the school where she was studying, there was so much teaching about the devil and hell that the child was unable to sleep. Here she learned that God is love.

Recently a man came to talk about matriculating his daughter here. He said that one of the leading psychologists in Rio had told him that the child should be put in a boarding school; it is a case of a broken home. Three schools were recommended, the first one being Colégio Americano.

We are happy that the work which we are trying to do is recognized even by those not directly connected with the school. It makes us humble to think of the responsibility placed upon us to develop a sense of security in the children who come to us. Though it is a well-established fact that our teaching of religious education is frankly evangelical, that has not been a deterrent to those who recognize the value of such orientation.

Operation Harwood . . .

METHODISM'S UNITED NATIONS

by

JULIANNE LEONARD

AN UNPRETENTIOUS two-story brick building flanked by a sprawling adobe structure stands boldly amidst a grassy, tree-shaded campus. To the right are a garage and a cement patio where older girls play basketball, volleyball, badminton and tennis, and younger children spend happy hours with a tether ball or with other more imaginative childhood games. Nearby are several swings and a much-used slide. Another garage occupies a spot on the opposite side of the grounds. Enclosing the whole campus and setting it off from the neighboring streets and houses are a low rock wall and a bushy hedge, kept green, as is the grass, by an underground watering system.

This is Harwood Girls' School, Albuquerque, New Mexico, an institution which through its years of service to girls of all races and nationalities has won for itself the apt title of Methodism's United Nations. Harwood was founded in 1887 by Thomas and Emily Harwood, as a coeducational school for children of Spanish-American origin. Finding that their meager facilities were inadequate to house both boys and girls, the Harwoods soon turned the work for girls over to the former Woman's Home Missionary Society.

Several moves and thirty-eight years later, in 1925, the school was permanently relocated at Seventh Street and Granite, where the present brick building was erected. An adobe vocational building was constructed ten years later, and in 1940 was enlarged by the addition of a wing containing a two-story annex and a wing containing the library and three classrooms. The two-story annex now serves as a "teacherage" for staff members who live on campus. Its comfortable living room and handy kitchenette provide living facilities which are both pleasant and homelike.

Harwood 1960 is a far cry from the Harwood of 1887. During the nine months of the 1959-60 school year, Harwood was home for approximately 60 boarding girls in grades three through twelve. Forty-seven others were enrolled as day students. Guiding the girls was a staff of 23 persons, 12 of whom served in a teacher's capacity.

Harwood's student body today is a heterogeneous group. Here a student of any race or nationality may come and be accepted as a person in her own right. Included in the student body are Mexicans, Spanish-Americans, Anglo-Americans, Indians, and Negroes. Intolerance and prejudice tend to disappear as these students live, work, play, and worship together.

Nor is the international atmosphere limited to the student body. Included on the teaching and administrative staff are Spanish-Americans, Anglos, Japanese, Negroes, and Chinese.

Of religious beliefs, too, Harwood has a variety. In one class in religious education, beliefs of the students ranged from Roman Catholic to Mormon, with varying degrees between. Though all girls who remain at Harwood over the weekend must attend the Methodist church, religious affiliation is not a prime consideration in the acceptance of students. The chief considerations are need, and whether the child can benefit.

Students come for a variety of reasons. Some live on ranches and could attend local schools only by taking long daily bus trips; others live in outlying villages where parents feel schools are inadequate. Many girls come from broken home situations. Often the parents must work and want the daughter in a place where she can be cared for and supervised. Sometimes, because of step-parent difficulties, the parents feel it would be better for the child to live away from home.

Population movements also bring girls to Harwood. Construction workers must follow the job, but rather than have their children jump from school to school, many prefer to send them to a boarding school, where they can remain until the end of the term. Other girls are here because emotional problems make it difficult for them to adjust to a public school.

In a few cases, too, crowded public schools are the reason girls enroll at Harwood. Others tend toward the slow learner group and find it difficult to keep up in large public school classes, but get along acceptably in small classes where teachers can give more individual attention.

In admitting students, one rule is strictly observed. Harwood is not a school for delinquents; and no girl is accepted for this reason. Many students do have emotional problems. Basically, however, they are ordinary girls: some smart, some slow, some cooperative and some uncooperative; just like girls in schools everywhere.

Life at Harwood is not too different from school life anywhere. Students living at the school have

Packing the school station wagon for a trip to the New Mexico State Student Council convention at Alamagordo are (left to right) Odille Castro, Mexico; Genevieve Vigil, Sharon Miller, Marilyn Prieto and Mable Orndorff, all of New Mexico; the author, U.S.-2 Julianne Leonard; and Mariadel Refugio Bautista Ortiz (Cuca), Mexico.

many of the same duties they would have at home. Regular work shift for all boarding students is 35 minutes daily Monday through Friday and from one and one-half to three hours on Saturday morning. Each girl is responsible also for the care of her room and her clothing.

Boarding students have many of the same privileges as their less restricted day student friends. Saturday afternoons high school and junior high girls are free to go downtown, provided they return by the 5:30 supper hour. Younger girls may go in the company of an older student. With the school located within twelve blocks of downtown Albuquerque, shopping trips and movie dates are a favorite weekend activity. Girls may go to town one afternoon each week, provided they go in groups of two or more.

Social life and experiences are a part of the program. Two evenings a week girls may have guests in the main hall reception room from 6:30 to 7:30 o'clock. Friday evenings students may bring their guests to special entertainment provided by the school.

Provision is made for regular study hours each weekday evening. In the way of extracurricular activities, many of the same organizations are found at Harwood as at larger public schools. An active student council provides leadership opportunities for capable students, as well as being a supporting service organization for the school and the student body. A well-rounded sports program supplemented by planned all-school sports days gives athletic-minded girls an opportunity to shine, and others a team to cheer to victory. Creative and dramatic talent gets a workout as classes give plays and plan class night and cross-class night parties. Girls with a journalistic bent may work on the school yearbook or the newspaper, and the musically inclined may sing in the girls' chorus, which presents concerts and sings at school assemblies. Piano lessons are available for a small fee.

Special traditional events, too, play a part in the life of a Harwoodite. A senior carnival each fall, when each class has an opportunity to select and work for a queen candidate, and a Spanish-type "fiesta" each spring provide fun and entertainment for all. The junior-senior prom and banquet is a year's end highlight for the high-school classes.

Harwood girls have several advantages not available to girls attending the public schools. Heading the list is the opportunity for religious training. Daily chapel services are designed to help students grow in their understanding of and dedication to a Christian way of life. Girls who remain on campus over Sunday attend church and MYF as a group at one of the Methodist churches in Albuquerque. Girls offer grace at meals, thus forming the habit of participation in public worship. Pervading all is a Christian atmosphere, created by dedicated staff members who strive to teach by example as well as by words.

Of special value is the experience of community living, of learning to share and to be considerate of the desires and privileges of others. In addition, girls have close association with persons of various races, cultures and different economic groups. Though most students come from a middle-class background, there are wide extremes in both directions. Last but not least are the advantages of small classes where each student may receive as much individual attention as she needs.

Girls who graduate from Harwood go into a variety of occupations. In 1958, 60 per cent of the graduates went on for further education, while the others took jobs. Of small classes, 60 per cent is a deceptively large number. It does indicate, nevertheless, that some graduates do go on to college. The number tends to be steadily increasing. Now in its seventy-fourth year of service, Harwood continues its work as a little United Nations, striving to fit its students for a productive life as Christian citizens in a not-too-Christian world. Its original purpose, to provide educational facilities for Spanish-American girls, is no longer functional. But it does continue to meet the needs of families who wish or need private school facilities.

Harwood also serves as a bulwark of Protestant teaching in a Roman Catholic area. Except for

Menaul, a Presbyterian school, it is the only Protestant boarding school in Albuquerque. In addition, Harwood serves as an area of immediate interest for local Methodist churches.

Are girls any better for having attended Harwood? Staff members like to think so. In many ways, naturally, the influence of any school on its students is an intangible thing, unmeasurable by any method. Who knows how girls are affected by daily contact with Christian persons, Christian services, and Christian attitudes and ideals even if it be for only one brief year. With this, as with so many other aspects of teaching, we can only do our best, and hope. Certainly girls at Harwood have contact with vital Christianity in action. The opportunity is theirs; this, at least, has been provided. Though staff members cannot judge their degree of acceptance, they have faith to believe their efforts are not in vain.

Meeting the U.S.-2 Program

What? Why? How?

This explanation of the U.S.-2 Program was written by a committee composed of Carolyn Cleeland, Judith Cook, June Fischer, Sheila White, chairman.

HE'S a U.S.-2. A what? A U.S.-2. That means he is volunteering two years of his life in service to God and His Kingdom. He may find his place of service as a home missionary in a community center, school, children's home, medical center, or town and country church work from Eloy, Arizona, or West Washington County, Maine, to south Georgia or Laredo, Texas. He is a member of the U.S.-2 mission program of The Methodist Church which is beginning its tenth year of existence and has sent out almost 325 workers into the areas within the previously outlined boundaries.

Why?

She's a U.S.-2. Why?

"I want to serve. As a U.S.-2 I may share my Christian experience with others in a specific service and area to help others realize the importance of the nearness and guidance of God in his or her life."

Another U.S.-2 says, "I feel I have been called of God to go into the mission field. These two years will give me the opportunity to discover if this is the work for which I am best suited and in which I can fulfill my responsibility to God and my fellow man."

Those who have shared with the 2's individually or as a group in their experiences both leading to and during their training have found many and varied the answers to the question, "Why are you a U.S.-2?" There predominates, however, a clarity and determination of purpose which for these recent college graduates is rooted in a personal realization of God's purpose for man to which they have committed themselves and which has challenged them to service.

The volunteers for the U.S.-2 program have been carefully chosen. A file of information is compiled for each applicant, with his cooperation, which reaches into all areas of his background. From this file, his ability to fit into the program can be evaluated.

Since the applicants do not come from equal backgrounds in the knowledge of the church or in religious education experiences, a program of orientation is carried out for their preparation. The U.S.-2's for 1960 participated in a five-week summer training program during July and August on the campus of Scarritt College for Christian Workers in Nashville, Tennessee.

Training Program

The training program provided an opportunity for the 2's to learn more about their future work in home missions through various activities and experiences. An important element in last summer's program was the encouragement to approach and study contemporary religious thought. This part of the program was aided by a classroom course in theology. The significance of Methodism in the World Church today, the organization of The Methodist Church, and the advance of the educational program of the church in all areas were among the emphases also of the U.S.-2 orientation program. Through practical workshops in drama, painting, music, crafts, and recreation the 2's practiced many skills and discovered the place of these activities in their future assignments. A weekend visit to projects in the Tennessee area which are similar to the ones in which they would be serving was inspiring to each one as he looked forward to his new responsibility.

The U.S.-2 believes in the value of being well informed relative to the world situation near and far and in the necessity of facing squarely the serious problems which create these situations. These needs were realized in one instance through the insights gained from the Negro and white members of a panel who discussed the problems involved in the racial issues specifically related to our nation.

Seminars were an effective method of reviewing and evaluating each area of the total training program. These sessions were directed toward exploring and coordinating the purposes of each area as it related to the entire plan for orientation. The seminar was used also in an effort to encourage discussion with one another of problems or beliefs, and to relate these beliefs to situations, where the 2's would be required to speak ably in

answer to some difficult questions.

The recreational program was developed with a twofold purpose: for relaxation and enjoyment of the 2's and to emphasize the value of these activities for the groups with which they would be working in the future. A visit to Nashville's famous "Grand Ole Opry" for those who wished to go, and a day of camping in which the entire group participated were features of the wide range of experiences in the area of recreation.

Through all these program activities the 2's were preparing for the challenge which awaited them. Since September 1, these twenty-one Americans, including a citizen of our newest state, Hawaii, have been serving in various appointments throughout the United States, with one of the group appointed to Puerto Rico.

How?

He is a U.S.-2. How? The involved program of preparation obviously requires financial support. In addition to the administration of the U.S.-2 program, the Woman's Division of Christian Service assumes the financial responsibility.

The cost of the summer training program and travel expenses to the 2's field of service make up the major part of the financial obligation. This, however, is an amount which is well repaid when one considers those who will benefit from the work of the U.S.-2's operating through the agencies of the Woman's Division of Christian Service and the Division of National Missions. At work on the home mission field, the 2's receive a conservative monthly salary, and a month's vacation each year.

Need Still Great

As one observes the conditions across the United States, it is apparent that the need for missions is still great. It is commendable that in the past twenty years since the organization of the Woman's Society of Christian Service, the frontiers in home missions have been pushed to the boundaries of our nation and even beyond. Opportunities for new projects are still calling, and the present work must go on. Fifty volunteers are needed annually to serve in almost countless occupations. Each year the accepted candidates number only about twenty.

As one considers this, there comes into focus, beyond the financing of this program, an even greater responsibility which must be met in part by the women of the church. It is to create interest and enlist others who will serve. Encouraging and challenging youth to serve and then informing them of the programs of service in the church are effective ways to influence the potential U.S.-2 candidates.

The U.S.-2's feel privileged to participate in the program of home missions under the administration of the Woman's Division of Christian Service. It is the hope and prayer of many hearts concerned about the work that, though some cannot go, all will encourage others to give and pray.

U.S.-2's and Staff

Bottom row: Barbara Jean Duck, Mary Louise Moore, Helen Suk, Clara Lou Bond, Mildred Carolyn Cleeland, Ben Rouse, Elaine Frick, Nell McCloud, Sheila White. Middle row: Members of the staff, Misses Mona E. Kewish, Christine Brewer, Cornelia Russell, Catherine Ezell, Ruth Ann Smith, Dr. John W. Johannaber, Miss Evelyn Berry, Miss Dorothy Chapman. Top row: Nancy Hull, Judith Carol Cook, Jan Looper, Mary Ellen Bender, Richard Taketa, Sarah Lee Shearer, William Wright, June H. Fischer, Barbara Smith, Martha D. Pierce, Barbara Ruth Spannuth, Alice Faye Buck.

World Federation of Methodist Women

Liberia

Dear Co-Workers:

The Liberian Branch of the World Federation has been richly blessed through the visit of Mrs. Abbie Clement Jackson, area corresponding secretary of the A.M.E. Zion Church in America. Mrs. Jackson and Bishop Brown were here to attend the Liberia Annual Conference of that denomination and to visit their work in general. We had a rich and wonderful spiritual experience.

The World Federation members of the Liberian Branch attended several of the sessions and participated in the programs. On the opening night, our organization joined in an impressive candlelight procession. Then our women had a reception in honor of Mrs. Jackson. She is a wonderful speaker with a wealth of church experience and high intelligence.

And now, a bit of news about The Methodist Church. The 127th Session of the Liberia Annual Conference convened just two weeks after the close of the A.M.E. Zion Annual Conference. We have a new conference president, Mrs. Eugenia Simpson Cooper. She is a nice person to work with and an ardent Christian, with the work and welfare of the women at heart.

During the conference, several scholarships were given to needy girls through three of our Methodist hostels here:

1. Girls' Methodist Hostel, Monrovia, $200
2. Girls' Methodist Hostel, Gbarnga, $150
3. Girls' Methodist Hostel, Ganta, $100

These amounts are not large sums, but we give them with cheerful hearts for they go toward relieving the financial strain of some orphans and other deserving students. I am the conference treasurer of the Woman's Society.

During Annual Conference, I was received into full connection of the Liberia Annual Conference and ordained as the first woman Elder of the Methodist Church in Liberia.

This was an unusual, deep spiritual experience—too rich to express in words. I desire your sincere prayers in my behalf as I have dedicated my life to a full-time ministry of Christ and His Church.

Yours in Christian Service,

Mrs. Evelyn Smith,
Area Corresponding Secretary

Korea

The Woman's Missionary Society holds quarterly district meetings. I attended one in the late winter.

Their study year begins in April so we had a lesson on Africa in order to introduce the book. One local president, who could not attend, sent her son to the meeting. Some preachers were present for the study on Africa, but this son was the only man who stayed through the entire business session.

A young people's group recently organized reported their work and also sang. The five girls who met illustrated the meeting of the old and the new in Korea today by their clothes: one wore a western suit, another was in an ordinary Korean dress, the third had a Korean dress with a velvet skirt, and the last two wore slacks.

It was decided to have a debate at the next meeting on the subject, "Does the success of the church depend more on women or men?" Evidently they are beginning to feel the importance of women, for other similar subjects were suggested.

Soy sauce, the main seasoning, is made in most homes. Beans are ground and made into big balls which are dried in the house. One of their projects is to have each society bring one bean ball to be sent to the seminary for soy sauce.

Euline Smith Weems

THE WOMEN OF MALAYA

by GRACE LEE

Mrs. Lee Kong Beng, former president of the Malaya Conference Woman's Society, is now responsible for Woman's Society news in the *Methodist Message*, a Southeast Asia magazine. She is the correspondent for the World Federation of Methodist Women.

The greatest debt that the English-educated women of Malaya owe to the church is their education which enables them to bring emancipation to fruition. All the English girls' schools now receiving government aid were founded by the church. Hence, the English-educated have been considered the elite and privileged ones. Not a few of them have become ardent church and social workers.

Today many women are competing with men in all fields, even the political field. The women of Malaya who play an important role in the progress of the country are classified in three categories: the wealthy and leisured, the career women, and the illiterate laboring class. These groups, though diverse in ideas, characteristics and background, are nevertheless contributing their share in the growth of their country.

The wealthy and leisured may lead lives of ease, but they do not always have the independence, rights, and inner security of the career women. Time hangs heavily on their hands except for an occasional outing or appearance at state functions. A few do participate in social work, raising funds for the various charitable organizations.

Most of the educated women have careers. Half of the total number of teachers in Malaya are women. All along these women have shouldered the responsibility of work inside and outside the home and in the community. Much is ex-

pected of them, and their role in the progress of the country is both vital and great. The church and the community depend on organizations such as the Woman's Society of Christian Service, Y.W.C.A., and the Women's Institutes, the purpose of which is to instruct the illiterates, lift the less privileged, alleviate the distress, and contend for the status of women. Never in Malayan history have we read of such a group of dauntless women.

The women laborers, though vital in bringing prosperity to the country, receive the least remuneration. Most of them are rubber tappers, tin mine workers, factory hands, and laborers in building projects. They have neither status nor security. They do not have maternity or sick leave, for they are paid daily and live from hand to mouth. Except for ancestral worship, they adhere to no fixed religion. The church has not made very much headway in reaching these women though they do receive medical care from Christian clinics in the New Villages.

On the whole, the status of women has been raised. The Singapore government has shown its concern for women by abolishing polygamy for non-Muslims, and Muslim religious leaders have been urged by prominent Muslim women leaders to tighten the divorce laws. The "Kaum Ibu," a strong Muslim women's organization, is the mouthpiece of the Muslim women which has persistently demanded rights, privileges, and status. Since the end of the Second World War, more girls have been sent abroad for further study. Their career mothers have been responsible for their achievements. Therefore, a working mother is much respected, for the standard of living in her family is automatically raised.

In most Asian homes, dire poverty is often the cause of disintegration of the family. The women of Malaya still have much to learn. They are aware of the fact that only by constant clamor will the government and the public move to reform the social ills of the country.

Christians here are less than two per cent of the population. This means that we can hardly find sufficient leaders for church work as most of the English-educated women are career women and the Chinese Woman's Society of Christian Service which consists of many illiterates must be helped. However, despite the small number, we are doing our best to help in the growth of the church.

With the independence of Malaya one of the changes is in the language—Malay. Though many are able to converse in this language, we do not know the written language. Here is the doxology in Malay:

Kapoda allah bri pugi
Serta Kapoda Almaseh
Roh Alkudus Muliakau,
Berkwasa don berkasehan
Amin.

JAPANESE WOMEN STUDY CHURCH PROBLEMS

(The women of Japan do not belong to the World Federation of Methodist Women for the Methodist Church in that country is a part of the United Church of Christ of Japan. However, this news item is of interest to women everywhere.)

Last summer, fifty women from throughout the Kagoshima prefecture in extreme southern Japan met at the Kei Ai Kau evangelistic center supported by the Woman's Division of Christian Service. They came together to discuss some of the problems faced by Christians as they attempt to be true to their faith and yet live as a part of the community where they are a tiny minority. Miss Margery Mayer, young missionary from Toledo, Ohio, was the leader of the group.

"In all the several small discussion groups, the difficulty in attending Sunday morning services was brought up," Miss Mayer reported. "Non-Christian husbands who are home on Sunday want their wives to stay home with them. Many schools have tests and special events on Sunday, which keep young people from attending Sunday school. Sunday is also the traditional day for visiting, and often guests come just as the wife is about to leave for church, making it difficult for her to get away.

"Drinking is the accepted way of fellowship and holding meetings. Therefore a Christian who does not drink cannot participate in the normal functions of the society around him and is often excluded from community life."

Despite the difficulties in being a practicing Christian in Japan, the women centered their attention on the theme, "The True Church as Founded on the Bible," and had as their main topics for consideration: worship, evangelism, and the church and society. They discussed plans for sending books to the library of the new institute for training Christian workers in Okinawa.

MINDANAO STRONG FRONTIER WORK

by MRS. JOSE L. VALENCIA

While Bishop Valencia was in the United States last spring attending General Conference and other meetings, Mrs. Valencia traveled throughout Mindanao on a Stewardship Crusade emphasizing Family Prayers and Tithing. Miss Marjorie Tyson drove her around in the missionary station wagon, but there were some places they could not reach by car, so they hiked in the mud.

The frontier church in Mindanao is itself a challenge. It is growing tremendously, even in the midst of suffering and privations. I saw much poverty in many parts of the island. But I was amazed; there are many new organized congregations in those difficult areas.

Rats are still bothering the people. They eat up the harvest, but they do not eat up the faith. So faith is sustaining the people in their miseries. In four years, many families moved from place to place to get rid of the rats, but wherever they went there were rats. Now the people are beginning to settle down. They feel God has been talking to them through the rats.

(Continued on page 20)

Music in Worship

by

ROSA MAY BUTLER

Miss Butler, associate professor of church music at Scarritt College, Nashville, Tennessee, is a former China missionary and well known across the church for her leadership in music.

"REVERENT honor and homage paid to God": this is the dictionary definition for worship. Since the word is derived from "worth-ship" our starting point may well be that only music which is worthy of being offered to God should be a part of worship. This is a far cry from the usual criteria in selecting music for worship: "Everybody likes this" or "This is a hymn we all know" or "The singing of this hymn will give us a chance to stand."

Those who adopt such flimsy standards pay little attention to the preludes except to notice whether they are "pretty" or not. Often, we are poverty-stricken as far as the great hymns of the church are concerned, for if we do not know them, we do not use them for they are "new" and all we want are the "good old hymns." Undoubtedly we need to increase our appreciation of music and how it can enrich worship and deepen our sense of God's presence. And there is no better time to start than *now!*

Music is an important part of our Judeo-Christian heritage. The Old Testament is full of accounts of the use of music. Certainly King David must have considered it a significant aspect of worship when he assigned to the Levites the sole duty of providing music in the temple. The beauty of the psalms, not only in the Book of Psalms but throughout the Old Testament, still captures us and continues to provide the chief source of texts for sacred choral music.

Jesus' birth was ushered in by song: his entry into Jerusalem on Palm Sunday was heralded by singing. We read that on the occasion of the Last Supper in the Upper Room, Jesus and his disciples sang a hymn together before they went out to the Mount of Olives.

Although there has been a difference of opinion throughout the history of the Christian church concerning the function of music in worship (some churches, even today, will not allow the use of instruments for they are considered too worldly), on one point there has been remarkable agreement: it must have "worth-ship." It was St. Augustine (Fourth Century) who put it this way: "When it befalls me to be more moved with the voice than with the words sung I confess to have sinned." And it was John Wesley (Eighteenth Century) who said: "Attend strictly to the sense of what you sing and see that your heart is not carried away with the sound, but offered to God continually." A contemporary church musician puts it thus:

> . . . the music of the service should never be an end in itself; . . . it should exist to heighten the significance of the great . . . texts to which it was set. . . . It should be an ally, selfless, inconspicuous, of the attitudes of worship.

These voices from many centuries are trying to say to us that music in worship should not be carelessly chosen but should be worthy of being offered to God. Let us take a look at some of the practical considerations that enable us to decide whether music is worshipful or not.

Parts of a service of worship involve listening only. The prelude, for instance, is frequently not recognized as a part of worship at all, but a time for visiting with one's neighbors. The prelude may be thought of as a veil between the outside world that presses upon us

and the inner world of the spirit. Its purpose is to prepare our hearts for a deepened experience of God's presence. In some churches the term prelude is not used; it may be called instead "the beginning of worship" or something that reminds the worshipers that worship begins *now*.

Of course, the music used for this purpose, in order to be worshipful, must have no associations that are not conducive to worship. Neither should it be so technically ornate that it calls attention to itself. Many hymn tunes may be used as preludes to worship. One which is particularly suitable for use during the year 1960-61 is the hymn tune, "Munich" (*The Methodist Hymnal*). This tune by Felix Mendelssohn is associated with the words of the theme hymn for the Woman's Society of Christian Service, "O Word of God Incarnate."

Preludes, offertories, and postludes are listening experiences for the worshiper. Let them be no less worshipful than those in which the worshiper participates. The theme for the year, "The Word—In Our Midst," suggests that we seek to understand better how each age and culture have sought to interpret the Word in our midst, or Jesus Christ. The listening experiences of worship offer challenging opportunities to share in the music of other cultures as well as our own. Not only do the hymn tunes of western cultures offer rich resources but so also do hymn tunes of nonwestern cultures. If one copy of *Cantate Domino*[1] could be obtained, for instance, the use of such hymn tunes as the following might help to build appreciation of other peoples who, like us, use the arts of their cultures to express their worship of God; Hymn 93 (Chinese); Hymn 68 (Japanese); Hymn 72 (Korean); and others.

Listening is at best, however, a vicarious experience. It is the experience of creative and sincere participation that makes our worship distinctly Protestant. Basic to our concept of Protestant worship is the emphasis Martin Luther placed upon congregational hymn singing. He expressed it thus: "It is my intention to make German Psalms for the people—spiritual songs, that is, whereby the word of God may be kept alive in them by singing." German Psalms for the German people! Indian *bhajans* for the Indian people. Japanese hymns for the Japanese people! The opportunity we have to sing hymns in our own language instead of having it done for us is one of the priceless privileges of our Protestant heritage. Let us lay hold upon it, striving always to know more of the hymns of our history as well as of the present.

Some hymns will never be out of date: the Gloria Patri, the Doxology, to mention only two. Other hymns become out of date as the theology of the church changes. This is true, for instance, of the missionary hymns of the past. There is a vast difference in the missionary thinking of 1819 as reflected in the hymn "From Greenland's Icy Mountains" and the ecumenical thinking of our own century as reflected in such a hymn as "In Christ There Is No East or West."

Examine your own repertoire of hymns of Christian outreach and determine whether or not your "good old hymns" are good enough for the year 1960. Methodists will be hearing much during the next quadrennium about "Our Mission Today." The hymns we sing will do much to reveal either our understanding of the world Christian Mission *today* or our lack of perception in this area of thought.

But, you ask, do hymns matter that much? Martin Luther thought they did. John and Charles Wesley thought they did. In fact, some writers argue that the hymns of Charles Wesley have done more to perpetuate Methodist doctrine than all the sermons of John Wesley. Here, in the music of worship, is a rich potential for deepening the experiences of worship which you and other Methodist women will be having this year. No haphazard planning will do. Your listening experiences, your singing experiences must be prepared carefully with the purpose of each session in mind.

If you do not have a trained pianist or organist to play for your listening parts of worship then get a good record player and suitable recordings. If your people do not know the hymns to be used, invite a soloist or quartet to learn them and prepare to lead the group in singing them. You might even do what one rural worker did. She took the *Worship Booklet* for the Woman's Society and every month she had a soloist sing all the stanzas of the suggested hymns accompanied on the piano by a friend. She recorded this hymn singing on the tape recorder. Then she took the recorded hymns to her various churches and the women sang them with the tape recording.

Dedication to your task, creative imagination, ingenuity, and a genuine desire to increase appreciation will be necessary ingredients in making music a richly vital resource for experiencing the redemptive love of God in Jesus Christ—the Word . . . in our midst! This is not an unattainable aim for our music in worship.

> Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.[2]

[1] *Hymnal of the World's Student Christian Federation*, published in Geneva, Switzerland; may be ordered from the United Christian Student Movement, 475 Riverside Drive, New York 27, N. Y.

[2] Colossians 3:16-17 (RSV).

Records to Use in Worship

"Seven Sacred Songs"
A recording by Miss Evelyn McGarrity, noted mezzo soprano, of seven well-known sacred songs. Useful for worship services. 33⅓ rpm record. Sale only, $3.

"Tea and Talk-Kyodan"
33⅓ rpm record. Sale only, $3.

Both records may be ordered from the Office of Visual Education, Room 1351-2, 475 Riverside Drive, New York 27, N. Y.

MINDANAO STRONG FRONTIER WORK

(Continued from page 17)

Many persons have been brought closer to God; they fill up the churches in worship. A greater sense of responsibility and consecration is observed with more family altars than ever before.

The women do not know all the phases of the Woman's Society, especially in the remote areas. Often they do not know what to do in their meetings. But the women do personal and home visitation. They group themselves in prayer and Bible study. They study stewardship and discipleship in a simple way. They cook for the men doing church construction and repairs. They give to missions although in meager cash and in kind (vegetables, fruits, eggs, beans, shells, chicken and accumulated handfuls of rice). They are women of the Kingdom, not in word, but in power.

The trip has been a very rich experience. It has deepened consecration, strengthened faith and loyalty. God has been so wonderful. At the middle of the trip, I lost my voice. I prayed, "Lord, I have not yet finished my mission in Mindanao. It's up to You now—I have no more voice to tell Your Good News. I want a complete message from this trip to tell others in Your behalf." For one whole day, I chewed raw ginger. My voice came back.

With God we finished the trip, having preached two or three times a day for thirty days. We drove 1,864 kilometers in the station wagon and hiked or rode in a bullcart another thirty-five kilometers. The offerings for missions totaled over thirty-five pesos. Seven hundred cards were signed for family altars and tithing.

I shall never forget this rewarding experience when we found even need to be a blessing.

God's work is a heavenly challenge. It needs Christian witness, consecration, and earnest response. Then the world will be a better place in which to live.

Taking part in the Brooks-Howell ground-breaking ceremony are (left to right): Mrs. T. C. Roberson, president, Asheville District Woman's Society; Mrs. Rupert Crowell, chairman, executive board of Brooks-Howell Home; Miss Emma Burris, executive secretary of Social Welfare and Medical Work, Woman's Division; Mrs. E. D. Chandler, chairman, local building committee for the home, with her granddaughter; Mrs. Carl King, president, Woman's Society, Western North Carolina Conference; Carl Hyatt, director, public safety for the city of Asheville. Standing behind Mrs. Crowell are Dr. E. H. Blackard, pastor, Central Church; Miss Mabel Metzger, director of Brooks-Howell; and other Methodist leaders of Asheville.

Ground Breaking Service

by LOUISE WRIGHT

GROUND for the new $600,000 Brooks-Howell Home for retired missionaries and deaconesses was broken in ceremonies held at the home in Asheville, North Carolina, on Sunday, August 7.

Dr. E. H. Blackard, pastor of Central Methodist Church, was in charge of the service. Miss Emma Burris, executive secretary of Social Welfare and Medical Work of the Woman's Division of Christian Service, turned the first spade of earth for the new building. She spoke on the purpose of the home and told of plans for the future.

Miss Burris recalled "the red letter days for Brooks-Howell," when the first gifts were made at the Fourth Assembly held in Milwaukee, Wisconsin, in 1954, when the property was purchased in 1956, when the home was opened in September, 1957, and when the home was officially named in honor of Mrs. Frank G. Brooks, president of the Woman's Division for eight years, and in memory of Miss Mabel K. Howell, who had trained more deaconesses and missionaries than anyone else.

Miss Mabel Metzger, director of the home, gave a history of the home. Mrs. Rupert Crowell, of Asheville, chairman of the board, introduced each of the ten members of "the Brooks-Howell family," stating that these ten retired workers had served a total of 336 years.

The new building will be a three-story brick structure with 60 rooms for individual residents, a 20-bed infirmary, a dining room that will seat 200 persons and serve as a recreation center, and every convenience for persons who have reached the golden age of life. One hundred applications are on file.

A New . . .

Quadrennium Begins

THE Woman's Division of Christian Service is a sisterhood. This was demonstrated again at the organizational meeting of the Board of Missions which was held September 19-22 in the Sherman Hotel, Chicago, Illinois. Friendly greetings filled the air as the members and staff gathered for the opening session.

A simple setting—a cross, a cup of water, a loaf of bread with broken slices arranged on a wide strip of blue placed on the gleaming white linen cloth—visualized the message and our mission for today. After the singing of a hymn, the women forgot the hustle and bustle of getting settled and participated fully in the service of dedication and commitment prepared and led by Mrs. Alan K. Laing, a former member of the Board of Missions. Following this service, Mrs. John M. Pearson, another former member of the board, conducted an orientation period stressing responsibilities, relationships, and functions of the Woman's Division as a part of the Board of Missions.

But even this helpful background plus the orientation given in the opening meeting of the board did not fully prepare the new members for the maze of detail necessary to organize this important board. They learned by doing. Following the organizational meeting, the executive committee of the Woman's Division met for an extra day.

A new quadrennium begins with the following division presidents:

Board of Missions: Bishop Richard C. Raines.

Division of World Missions: Bishop William C. Martin.

Division of National Missions: Bishop Gerald Kennedy.

Woman's Division of Christian Service: Mrs. J. Fount Tillman.

Joint Section of Education and Cultivation: Bishop W. Angie Smith.

Introducing Officers of Woman's Division

Mrs. J. Fount Tillman of Lewisburg, Tennessee serves again as president of the Woman's Division. Her unanimous re-election was a testimony to her consecrated concentration on the heavy responsibilities of her office and the affection with which she is held. This leader brings many gifts to the work developed from experience and a devout spirit.

Mrs. Tillman began her career as a schoolteacher. With a diploma from Harris Teachers College, St. Louis, Missouri, a B.S. degree from Peabody College, and an M.A. degree from New York University plus five years' teaching experience, Sadie May Wilson sailed for China as director of religious education of the Laura Haygood Normal School in Soochow.

Her missionary service on the field was cut short; she had to return home for family reasons.

Officers of the Woman's Division of Christian Service elected at Chicago are (left to right), Mrs. Walter Eichinger, Seattle, Washington, recording secretary; Mrs. W. H. McCallum, Detroit, Michigan, chairman, Department of Work in Foreign Fields; Mrs. W. L. Perryman, Kansas City, Missouri, vice-president; Mrs. J. Fount Tillman, Lewisburg, Tennessee, president; Mrs. A. R. Henry, Baraboo, Wisconsin, chairman, Department of Christian Social Relations; Mrs. Glenn E. Laskey, Ruston, Louisiana, chairman, Woman's Section. Joint Section of Education and Cultivation; Mrs. C. P. Hardin, Bristol, Virginia, chairman, Department of Work in Home Fields.

Methodist Prints

However, she continued to serve the missionary cause as a staff member of the Board of Education of the Methodist Episcopal Church, South. For seven years she was associate secretary in the Department of Missionary Education, Division of the Local Church.

Then she married Mr. J. Fount Tillman. Mrs. Tillman was associated with her husband in the hotel business and served as executive secretary and treasurer of the Tennessee Hotel Association for several years. Since the death of her husband in 1946, she has continued to reside on the home farm, giving almost full-time service to the church as a volunteer lay worker.

A former president of Tennessee Conference Woman's Society, Mrs. Tillman was elected to the Board of Missions in 1952, serving that quadrennium as vice-president of the Woman's Division and chairman of the Department of Christian Social Relations. In that capacity and particularly after her election as president in 1956 Mrs. Tillman has carried an increasingly heavy schedule of committee work and meetings in denominational and interdenominational relationships.

Pleased delight was registered by everyone over the election of Mrs. W. L. Perryman to the office of vice-president of the Woman's Division. Mrs. Perryman, whose husband is the minister of Oakley Church in Kansas City, Missouri, is a gracious woman of many talents and interests.

Upon graduation from Scarritt Morrisville College, now Central College, Fayette, Missouri, Mrs. Perryman did additional study at Missouri Valley College in Marshall, and Missouri State College of the University of Missouri at Columbia. Her service in the Woman's Society includes four years as district president followed by four years as conference president.

Mrs. Perryman was elected to the Board of Missions in 1956. She served as secretary of the Department of Work in Home Fields and on the standing Committee on Missionary Personnel. At the September executive committee meeting, Mrs. Perryman was elected as the delegate of the Woman's Division unit to the assembly of the World Federation of Methodist Women which meets next August in Oslo, Norway.

Mrs. W. H. McCallum of Detroit, Michigan, newly-elected vice-president and chairman of the Department of Work in Foreign Fields, has had experience in many areas. A former public-school teacher, she holds degrees from Kentucky State College, Frankfort, Kentucky, and Northwestern University. In addition, she has taken graduate work also at Northwestern, Ohio State University, and the University of Cincinnati.

Mrs. McCallum was on the Board of Missions during the first quadrennium as a member-at-large of the Woman's Division. In 1952 she returned to the board again as a member-at-large, having served in the meantime as the Central Jurisdiction secretary of missionary education. During these eight years, she has been a member of the Department of Work in Foreign Fields. She was chairman of two committees last quadrennium: Library Service and Organization and Promotion. Mrs. McCallum traveled in Africa during the spring of 1959 with a Methodist tour. Her husband is the minister of the Mary Palmer Church in Detroit.

Re-elected as a vice-president of the Woman's Division and chairman of the Department of Work in Home Fields, Mrs. C. P. Hardin has a long record of good works. A graduate of Emory and Henry College in Emory, Virginia, with special work at Scarritt, Garrett, and the University of Tennessee, Mrs. Hardin left a teaching career to marry a Methodist minister. He is now the pastor of State Street Church in Bristol, Virginia.

Mrs. Hardin was elected to the Board of Missions in 1952. Her background of service gave her an understanding of the total program for she had held offices in both the conference and jurisdiction: conference secretary of Christian social relations 1940-44; conference secretary of missionary education 1944-48; jurisdiction secretary of missionary education 1948-52. She was the able chairman of the Committee on Library Service during 1952-56.

Mrs. A. R. Henry was re-elected, too, as vice-president and chairman of the Department of Christian Social Relations. She was elected to the Board of Missions in 1948 as a member-at-large. A graduate of the University of Wisconsin, Mrs. Henry has really majored in the field of Christian social relations. She was conference secretary of Christian social relations for West Wisconsin the first quadrennium and North Central Jurisdiction secretary the second quadrennium. She has been an active member of the department ever since her election to the board.

Being chairman of the department entails responsibilities, also, on major committees and in cooperative relationships with other boards of the church. She lives in Baraboo, Wisconsin, where her husband is the pastor of the Methodist church.

The newly-elected recording secretary, Mrs. Walter A. Eichinger, was secretary of promotion for the Pacific Northwest Conference when she was elected to the Board of Missions in 1956. Mrs. Eichinger is a good choice for this office, for she is a detailed, methodical person, the result, no doubt, of her training as a dental nurse. And yet she has a flair for promotion and has a good working knowledge of the total program. She was chairman of the committee for the Regional Workshops on Promotion held last quadrennium.

Her husband's work brings her in touch with the student world for he is professor of music at the University of Washington, Seattle, Washington.

A new bylaw was put into effect this quadrennium providing for the nomination and election by ballot of the chairman of the Section of Education and Cultivation. Heretofore this office had been filled by the nominating committee.

The happy choice was Mrs. Glenn E. Laskey of Ruston, Louisi-

ana. Three colleges in three states contributed to the education of Mrs. Laskey who taught science in high school before her marriage. She attended Newcomb College in New Orleans, Louisiana, received a B.A. degree from Southern Methodist University in Dallas, Texas, and did graduate study at Columbia University, New York City.

Mrs. Laskey was president of the Louisiana Conference Woman's Society for eight years and recording secretary of the South Central Jurisdiction for three years. Elected to the Board of Missions in 1956, she served as secretary of the Committee on Finance and Estimates and as an active member of several other committees. As chairman of the section, she is a vice-president of the Joint Section of Education and Cultivation.

During the past summer, Mrs. Laskey traveled throughout Europe with her husband who is a petroleum geologist.

Members-at-Large

Twelve members-at-large were nominated by the Woman's Division and elected by the Board of Missions. These include the presidents of the six jurisdictions plus the following six women chosen by the division members of each jurisdiction:

Northeastern: Mrs. Emil Hartl, Boston, Massachusetts

Southeastern: Mrs. E. U. Robinson, Lebanon, Tennessee

Central: Mrs. Charles Copher, Atlanta, Georgia

North Central: Mrs. H. F. Brandt, Aurora, Ohio

South Central: Mrs. J. Russell Henderson, Little Rock, Arkansas

Western: Mrs. Arthur L. Young, Redondo Beach, California

Bishops Assigned to the Woman's Division

Bishop Kenneth W. Copeland, Lincoln, Nebraska

Bishop Ralph Dodge, Angola, Southern Rhodesia

Bishop Edwin R. Garrison, Aberdeen, South Dakota

Bishop Charles F. Golden, Nashville, Tennessee

Bishop Walter C. Gum, Louisville, Kentucky

Bishop Odd Hagen, Stockholm, Sweden

Bishop Glenn R. Phillips, Denver, Colorado

Bishop Mangal Singh, Bombay, India

Bishop Lloyd C. Wicke, New York

Representatives From Other Divisions

Division of National Missions:

Hampton D. Smith, Orangeburg, South Carolina

Rev. George R. Williams, Clarksdale, Mississippi

Division of World Missions:

Dr. W. Earl Wilson, Atlanta, Georgia

Rev. Merrill C. Johnson, Newburgh, New York

Youth Representatives

Miss Judy Franklin, Sherman, Texas

Miss Dawn Reed, Kingsport, Tennessee

Committee Chairmen

Following is the list of committees and the chairmen for the quadrennium:

Annual Report—Mrs. Walter A. Eichinger, Seattle, Washington

Audio-Visual Education—Mrs. F. L. McDaniel, Gary, Indiana

Constitution and Bylaws—Mrs. Donald H. Gibbs, Decatur, Illinois

Finance—Mrs. H. F. Brandt, Aurora, Ohio

Subcommittees of Finance

Investments—Mrs. Glenn E. Laskey, Ruston, Louisiana

Pensions—Mrs. C. C. Coffee, Lubbock, Texas

Salaries—Mrs. W. L. Perryman, Kansas City, Missouri

Supplementary Giving—Mrs. A. R. Henry, Baraboo, Wisconsin

Supply Work—Mrs. Wayne Harrington, York, Nebraska

Treasury—Mrs. Walter A. Eichinger, Seattle, Washington

Financial Promotion—Mrs. H. F. Brandt, Aurora, Ohio

Homes for Retired Workers—Mrs. Hubert Davis, Raleigh, North Carolina

Library Service—Mrs. Wallace N. Streeter, Washington, D. C.

Long-Range Planning—Mrs. J. Russell Henderson, Little Rock, Arkansas

Missionary Education—Mrs. James P. Howell, San Francisco, California

Missionary Education of Children—Mrs. William C. Strother, Jr., Philadelphia, Pennsylvania

Missionary Education of Youth—Mrs. Hillora Lewis, Pittsburgh, Pennsylvania

Missionary Personnel—Mrs. C. L. Cooper, Harrodsburg, Kentucky

Nominations—Mrs. John Warren, Watertown, New York

Organization and Promotion—Mrs. W. E. Horton, Houston, Texas

Policy—Mrs. J. Fount Tillman, Lewisburg, Tennessee

Program—Mrs. Alvin B. Pfeiffer, Aurora, Illinois

Publications—Mrs. G. Albin Dahlquist, Warwick, Rhode Island

Racial Policies and Practices—Mrs. Niles C. Clark, Waterloo, South Carolina

Spiritual Life—Mrs. E. U. Robinson, Lebanon, Tennessee

Student Work—Mrs. W. N. Rivers, Washington, D. C.

Wesleyan Service Guild—Mrs. Harold M. Baker, Toledo, Ohio

World Federation of Methodist Women—Mrs. W. L. Perryman, Kansas City, Missouri

Women in Church and Society—Mrs. Arthur Hepburn, Fremont, Wisconsin

"Prepare Our Hearts Again"

by GENE MAXWELL

SOFT MUSIC: "Come, Thou Long-expected Jesus" (*The Methodist Hymnal,* No. 84)

CALL TO WORSHIP: "Lift Up Your Heads," first and third stanzas, (*The Methodist Hymnal,* No. 126)

HYMN: "Watchman, Tell Us of the Night" (*The Methodist Hymnal,* No. 485)

INTRODUCTION: Christian festivals should often be celebrated in the home as well as in the church, but the season of Advent is surely the most meaningful for families to celebrate together, for children can share in its excitement. Advent means "coming"—the coming of Christmastime, the coming of Christ into the hearts of believers. Advent begins on the fourth Sunday before Christmas.

One of the loveliest customs of this season is the burning of Advent candles. Four candles, one for each Sunday in Advent, are attached to a wreath of pine or spruce. The first candle is lighted on the first Sunday of Advent. Every evening during the following week all lights are turned out, and in the glow of the lighted candle the family prepares itself for Christmas. On the second Sunday of Advent the second candle is lighted, and each evening during the week the family gathers by the light of two candles. The third and fourth candles are lighted respectively on the third and fourth Sundays.

As we re-enact this simple candle lighting service, perhaps we shall discover ways of celebrating Advent in our homes. I am sure we all agree that in these days of commercialization we need to take every opportunity of emphasizing the real meaning of Christmas. The same songs, Scripture, and discussion questions used here may be used in our homes, or you may wish to substitute others.

Lighting the Advent Candles

First Candle: *(representing the first week of Advent)* As we light the first candle we remember that at Christmas we celebrate the birthday of Jesus who said, "I am the light of the world."

Scripture: Isaiah 9:6, 7; recite in unison John 3:16

Discussion: What is a Messiah? What kind of Messiah was Jesus? How should we celebrate his birthday? How can we prepare ourselves for this celebration?

Prayer

(The candle may be extinguished to denote passage of a week.)

Second Candle: Now we light two candles. The first one reminds us of the radiant spirit of Christ. The second candle helps us to remember that Jesus is a gift from God to us, so Christmas is a happy, friendly time, full of love and good cheer.

Scripture: Luke 2:1-20; repeat John 3:16

Discussion: How do you think the shepherds felt when they heard Luke 2:14 for the first time? How would you have felt? What is our present-day response to God's message of peace? How do we make Christmas friendly and happy?

Prayer

Third Candle: The first candle is for Jesus, the light of the world. The second represents the love of God shown to us in the gift of Jesus. As we light the third candle, we remember Jesus' words, "You are the light of the world," and we pray that we may bring light and love to those about us. *(You may like to use here the Christmas meditation, page 46,* Junior Quarterly, *Oct.-Dec., 1958.)*

Scripture: Matthew 2:1-11; repeat John 3:16

Hymn: "The Kings of the East Are Riding," or "We Three Kings," (*The Methodist Hymnal,* Nos. 101 and 102)

Discussion: How does the light of Jesus shine in the world? How can our lives make it shine brightly?

Prayer

Fourth Candle: Now we light our fourth candle to represent the light, love, hope, and cheer that Jesus brought to all men. We pray that his spirit in our hearts today may bring love, peace, and goodwill to our homes, our nation, and our world. *(You may like to use here a litany, page 56,* The Christian Home, *Dec., 1959 or use a litany of your own.)*

Scripture: Isaiah 9:2, 3, 6; John 8:12; John 3:16, 17.

Hymn: "It Came Upon the Midnight Clear," (*The Methodist Hymnal,* No. 92)

Discussion: In what ways can we see the light of Jesus in our homes? In our Christmas shopping, celebrating, and in our church services and activities, is the light of the Advent candle glowing brightly?

Prayer

HYMN: "O Come, O Come, Immanuel" (*The Methodist Hymnal,* No. 83)

CLOSING THOUGHT

"The bright star told the Advent in
the world so long ago—
The angels sang in chorus, that
even man might know;
Today the lighted candles prepare
our hearts again,
To give our love, our hope, our
joy—goodwill among all men.

The quiz appears on page 4 of this issue.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

On November 15 the first report of the new quadrennium (1960-1964) will be mailed to your district secretary of Christian social relations. Some of you have kept careful records of your activities and emphases since June 1. Others have depended on "good" memories. For both groups here are some suggestions which may be helpful to many of you. Why not discuss them with your Christian social relations committee and get their suggestions for adaptation of plans for your reports in keeping with your own needs? Note the following:

1. You will secure your new report blank for *November 15* from your secretary of promotion who is the custodian of the *Record and Report Book* for the Woman's Society. Make your report and *mail it on time.*

2. Your next report will be due May 15, 1961. Unless you make special provision for keeping a record of your plans and activities during the next six months, you may find your May 15th report lacking the important record of your work. Why not begin now to make sure that you will have facts, not only for your May 15th report, but for all the reports that follow in the years ahead?

My Six-Month Diary—make your own! Purchase a notebook, preferably a loose-leaf notebook, that will hold some basic tools such as the new 1960-64 *Handbook*, *Activities* leaflet, the current issues of *Contact-Concern* and the March and June issues of THE METHODIST WOMAN. Prepare several pages of your *Diary* for activities and plans over each six-month period, using the questions on your report blank as headings for the *Diary* notes. Then when May 15 and the *next* November 15 come, you will be prepared! This type of report will mean a great deal to your district, conference, jurisdiction and division secretaries. Just check your *Diary* notes and summarize or list on your report blank the important things you have recorded there. Then mail your report on time to your district secretary.

Along with plans for your report you will also want to look ahead and work with your committee in selecting and recommending to the Woman's Society and Guild important emphases and activities. For example:

—The October 1960 issue of THE METHODIST WOMAN has special suggestions related to Human Rights Day, December 10. You probably have begun working already at this point.

—The first Sunday in December is *Commitment Sunday* in local Methodist churches. Why not offer the services of the committee to your pastor for any help he may need? You may even suggest that Commitment Sunday could provide a good opportunity to create interest in the current church-wide study on "Christian Responsibility and the Alcohol Problem." Has your secretary of literature and publications ordered the text for this study, so your committee could be familiar with it? Your local church Commissions on Missions, Education and Christian Social Concerns will, of course, be responsible for initiating and promoting plans for this study—*but it's your job to help!*

—The next two pages of this issue of THE METHODIST WOMAN should help us see more clearly what our community really is and what we can do. (We do hope that every member of your committee is a subscriber to THE METHODIST WOMAN!)

—The election time is on us! Of course, you will not only vote yourself, but you will use all the means at your disposal to encourage others to vote!

—Be sure also to read the page about the Secretary-General of the United Nations! Does your church have a bulletin board in the vestibule or in some strategic place where you could post the page with Mr. Hammarskjold's picture?

—As this magazine goes to press, a letter has just come to your department staff bringing a Resolution with signatures of sixty of the women attending a Summer School of Missions. The Resolution reads as follows:

"We the undersigned Methodist women of ———— Conference hereby express our deep desire to be led by the Holy Spirit into whatever is the right way to solve the problem of race in our country."

To these sixty women of courage who face great tension and challenge in their own state and to *all* the women in our Woman's Societies and Guilds Paul still speaks through the message he wrote to Timothy, telling him not to be afraid but to be willing to suffer for Christ's sake if need be!

Sincerely yours,
Thelma Stevens
Margaret R. Bender
Theressa Hoover

There Is No Place Like Our Community

"THAT'S the way a community should be." "Our community is unique." "There's something about this community."

For most of us these words evoke a picture of our ideal community. It may be the one in which we live now, or it may be the place where we started married life. In any case this community of ours has the power to move us, a magic that makes us place its values above those of any other community.

What is it that makes that community so important and such a satisfying symbol? What is its essence, the essential flavor without which it could not be itself?

Admittedly there is something subjective and personal about our evaluation of the ideal community. True enough, the things that have happened tend to gild the image somewhat. There is, however, something more than that—a warming pervasive flavor of the community itself. What is it and how is it produced?

Many social scientists believe there is a unique way in which a community functions to serve the needs of its citizens. This they feel is something worth study and imitation. After the close of World War II, experts in "community" from the United States were sent to Germany to study ways in which some of the methods and values of citizen participation could be used in an effort to rebuild German communities and to replace the initiative of the citizen where it had been damaged by totalitarian dictatorship.

On the other hand many sociologists are now saying we are in great danger of losing this essential characteristic that makes our communities so important to democratic ways of life. They cite factors such as the increasing bigness of industry and labor, the effects of technology, the increased employment of homemakers outside the home, and the increasingly segregated housing.

If there is any possibility that this danger exists, we ought to devote time and thought to analyzing the essence of community, the threats to it and the things which might be done to change the trend. Many factors named by the sociologists are inevitable features of our present development. Some are not at all necessary. How does one eliminate the unnecessary and correct whatever dangers may lie in those that are inevitable?

Perhaps the first thing is to find out what really makes for community. Some people who have worked on the subject list five essential ingredients.

1. *Participation*

The community that is really successful is one in which the maximum number of citizens feel responsible and contribute to its activities. This is the type of community where people give time to volunteer services, where the school budget is a matter of general interest, where voters turn out for elections, and where churches and other organizations do not find it difficult to get volunteer assistance.

2. *Inclusiveness*

Another mark of a good community is its ability and willingness to include all the people in its planning, its advantages, and its responsibilities. It is pointed out that the community where special groups form little islands of their own—either voluntarily or because they feel themselves excluded—soon loses the real advantages of community. Programs lose support and finally die a slow death because they are supported by particular groups and no one else is interested in them. Intelligent planning is impossible because no group is willing to see its good as part of the general community. Police regulation breaks down because there is no community agreement on standards. As a natural result of these factors, juvenile delinquency has a good chance to flourish.

3. *Interest in Youth and Children*

Although this characteristic almost seems one that could be taken for granted, many studies show that there are communities where children appear to be regarded more of a nuisance than an asset. In such communities budget items for youth conservation programs, recreational facilities, and increased school expenses, particularly those related to renovation or building of school buildings, are voted down consistently. The same citizens who defeat such items often inveigh against the lawlessness of children and youth and desire to have their play in residential areas and streets restricted without any obligation to furnish them with alternatives.

Such communities are characterized by poor school programs housed in antiquated school buildings, and poorly staffed. Usually in such cases a disproportionate amount of the time of police officials is spent following up complaints about minor infractions of the law by juveniles. Often items in the budget devoted to restraint or punishment of youth far exceed those used to provide alternatives and correctives for youthful misdemeanors. In such a community there is often a struggle between those who have children in the home and those whose children have grown up.

4. *Keeping Abreast of the Times*

No matter what else the community has, say these sociologists, it will not achieve an adequate feeling of community unless it is willing to accept new ideas. The

ommunity that continues to do hings according to the pattern that vas acceptable fifty years ago will peedily lose all appeal for a new generation. It will deteriorate as ts citizens grow older and give up heir homes, for the people who replace them will come in chiefly because real estate can be bought cheaply in a deteriorating commuity. It will take real work to bring these new people together in a vigorous effort to revive the community.

5. *Caring About the World Outside the Community*

Nothing is more deadly for a community than to live in a self-satisfied way within its own borders. If the community, no matter how good it is in other respects, cares only for the choice of a good mayor and council for itself and little for the choice of a good President and Congress for the United States as a whole, something is seriously wrong. If it cares only for the welfare of its own citizens and remains callously indifferent to the fate of starving and unfortunate people in other parts of the world, it will lose the very sense of community that it is attempting to preserve.

The Diagnosis

In the past, many communities have conducted what were known as "self surveys" or "community audits." These surveys usually dealt largely with the community facilities and their availability to all members. They were valuable and often led to important reforms.

Now, however, it looks as if it is time for us to start something which might well be called a "community diagnosis." For this a rating chart might be developed using the following as a basis.

Section One—Participation.

a. How interested are the citizens in the community government?

What proportion of those eligible to vote are registered?

How many of the registered voters exercise their privilege at regular elections? At school elections?

How many citizens attend council meetings or their equivalents? School board meetings? Open nights at schools?

What proportion participates in the political party organizations in the community?

b. How good is participation in voluntary services to community?

Would you say that the community has as good a program of voluntary services as desirable?

Does it have as many such services as it had three years ago? Five years ago?

What would be the estimate of the average number of hours of voluntary service per capita if it were divided equally?

If a rough estimate is made, what proportion of the people in the community devote time to these voluntary services?

Is it harder to get volunteers for Community Chest and other such efforts than it was a few years ago?

Are churches and other institutions or organizations reporting increasing difficulty in getting volunteers for their service activities?

Section Two—Inclusiveness.

How available are community services to all the citizens?

Is there an open occupancy policy which makes housing available to anyone who can afford to pay in the area of his choice?

Do those who take part in voluntary services come from all groups in the community?

Does one area of town tend to have better recreation facilities than others? Better schools? Better services such as street maintenance, garbage collection?

Section Three—Interest in Youth and Children.

How constructive is the general attitude toward children in the community?

Is adequate attention given to studying the needs and problems of youth?

How adequate are the youth services and recreation facilities?

Are juvenile offenders dealt with in a manner appropriate to their ages?

Section Four—Keeping Abreast of the Times.

How much change has been made in town ordinances and regulations during the past twenty-five years?

How modern are school curriculum and buildings?

How long since the community has made major changes in its overall plan or its zoning laws?

How adequate is its housing code?

Section Five—Caring About the Outside World.

How many community programs, or organization programs deal with national or international affairs each year?

Is there an interest in refugee families or such exchange plans as the Experiment in International Living?

Does the patronage of the library indicate interest in national and international affairs?

The Remedy

If a community, or even a small proportion of its citizens, has been interested enough to make this sort of community diagnosis, the first step has been taken toward the cure in case it is discovered that the community is suffering from even the first signs of blight. If after such a survey you can honestly give your community a clean bill of health, this is indeed "the best community ever." If not, one bit of planning for improvement in each of the five categories might save the patient and speedily put it back in the "best ever" class. A campaign to get the community to understand the needs of the schools, the appointment of a youth services committee, a modernization of the housing code and an adequate community observation of U.N. Week could be projects which might pull the community together in a new sense of fellowship.

"The U.N. Presence"

by MARGARET R. BENDER

A Tribute to Secretary-General Hammarskjold

AGAINST the dark of the East River the U.N. is a bright silhouette. Although it is past midnight, the visitors' entrance as well as that of the delegates is a scene of bustling activity. The main hall is thronged with people waiting for a chance to attend the Security Council as eagerly as if they were seeking standing room at a successful Broadway play. Outside in the street a young girl in evening dress, arguing with two young men, exclaims, as she turns on her heel and hurries toward the big bronze doors: "If you don't know that seeing the Security Council in action is better than any party, you're just too stupid for me!"

In the Security Council it is so still that even the guards in the balconies have no need to caution visitors to remain silent. The date is July, 1960 and the Security Council has gathered to make a momentuous decision about the Congo. At either end of the horseshoe table sit the representatives of the Congo and of Belgium. For the moment, however, the statements that each will make, statements that may profoundly affect the future of Africa and, possibly through it, the future of the whole world, wait upon the words of another man.

Calm and unhurried, the slight blond Scandinavian, who has come to be the symbol of peace to much of the world, begins his report on the conditions in the Congo. The delegates sitting around the horseshoe table know that behind this report are sleepless days and nights for the Secretary-General and his aides when dozens of world capitals on three continents have been called on the phone time after time, when the Secretary-General of the United Nations has seen the situation through the eyes of those he can trust and summoned all the forces, military, economic, medical, spiritual that can be found to deal with it.

Probingly analytical, quietly matter of fact, his report carries

United Nations

U.N. Secretary-General Dag Hammarskjold during a press conference.

such uninflected emphasis that even people in the balconies who do not know what lies behind the report, nevertheless sense how important it is. The report is detailed enough to reveal the picture, yet free of unnecessary detail. Skillfully it cuts through the conflicting reports to lay bare the simple realities of the situation. No aspect escapes his attention.

"The necessary spraying (for malaria) in Leopoldville has been suspended during these days. The water purification plant has broken down. The city and country face a grave health situation. I have asked the World Health Organization to bring all the assistance it can—"

And so the voice, that would be almost monotonous if its words were not so important, goes on to deal with every factor of the situation of the unfortunate Congo. When he has finished and the protagonists of the Congo drama begin to speak, the Secretary-General's picture still stands clear before the delegates and audience and everything said by anyone will be measured against this reality.

Patiently the Secretary-General sits, intent, interested, and impartial through the hours of this debate just as he has sat through hours of other debates whose subjects involved the peace of the world and as he will sit through many other debates in months to come. Perhaps history will report what his contemporaries now are beginning to sense—that those debates are different because of his presence and the reports he makes.

When the U.N. was founded fifteen years ago, no one realized how important the job of the Secretary-General would become or how many tasks the U.N. would find itself forced to undertake in the process of building world peace.

Today there is more understanding of the role the U.N. plays and of the value of this symbol of the "U.N. Presence"—a man who can deal with the situation in a dozen trouble spots in the world, supervise the activities of a U.N. Secretariat with more than 4,000 employees and still have the patience to listen with intent interest to every word of the newest problem that comes before the Security Council. Perhaps this is the measure of a man particularly fitted for times like these.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

"THIS IS YOUR LIFE"

Presentation for a district meeting based on skit written by Mrs. J. Frederic Moore of Sunbury, Pennsylvania

Participants: Woman's Society of Christian Service, Master of Ceremonies, Voice of 1940, THE METHODIST WOMAN, Emblem, Background, Leadership Training, Purpose, Voice of 1960.

MASTER OF CEREMONIES: We have with us today a young person whom we are proud to honor. This is her birthday anniversary. I shall leave it up to her to divulge which birthday she is celebrating. Lady Woman's Society of Christian Service, will you come to the platform please? *(She is escorted to the platform and is seated.)*

WOMAN'S SOCIETY: This is a surprise! But I never hesitate to tell my age. I'm celebrating my twentieth birthday. It has been very exciting.

VOICE OF 1940 *(off stage)*: I was present when you were born. I remember the circumstances.

WOMAN'S SOCIETY: That sounds like the Voice of 1940.

MASTER OF CEREMONIES: You are right. That is the voice of memorable 1940. *(She appears on platform.)*

VOICE OF 1940: *(Relates history of the first district meeting giving date, place, first officers, membership and other items.)*

WOMAN'S SOCIETY: That was an historic occasion.

EMBLEM *(off stage)*: And I help to keep the significance of that occasion in mind.

WOMAN'S SOCIETY: I know that voice. It is my precious emblem. *(Emblem appears)*

MASTER OF CEREMONIES: And what is the meaning of this lovely design?

EMBLEM: You see the name—Woman's Society of Christian Service—appears on the triangle. The laurel wreath encircling the triangle signifies victory. The triangle stands for the three branches of Methodism which united in 1940—The Methodist Episcopal Church, The Methodist Episcopal Church, South, and the Methodist Protestant Church. It also represents the three-fold nature of the work of the Woman's Division: Home and Foreign Missions and Christian Social Relations. It likewise stands for the pledge you make when you join: to give your prayers, service, and your gifts. Last but not least, the triangle represents the Trinity—Father, Son and Holy Ghost.

The triangle encloses the two hemispheres inasmuch as the work of the organization extends to the ends of the earth.

MASTER OF CEREMONIES: That is excellent, Emblem.

THE METHODIST WOMAN *(off stage)*: I am your chief spokesman, and the one you lean on heavily for promotion of plans and presentation of the work.

WOMAN'S SOCIETY: That could be none other than THE METHODIST WOMAN.

MASTER OF CEREMONIES: Right again. (THE METHODIST WOMAN *appears.)*

THE METHODIST WOMAN: I do not want to appear too boastful, but I can truthfully say that the members who depend on my pages for information and inspiration are the best members you have. Readers are leaders.

WOMAN'S SOCIETY: No tradesman or business person would think of carrying on a business without a trade paper or magazine. Can my members do less?

FACTORS *(off stage)*: I am an essential part of anyone's life. You need to know me in order to measure your rate of growth.

WOMAN'S SOCIETY: That must be Factors which confront us.

MASTER OF CEREMONIES: Come Factors, and let us have a look at you. *(Factors appears.)* During all these twenty years war clouds have been hanging low resulting in destruction of property, evacuation of missionaries, closing of work in some sections. Everywhere in home and foreign fields there have been rapid social changes and shifting population plus new patterns of family life, and tensions. Life is not the same today as it was twenty years ago. And our program of work has to adjust to meet the changing times.

LEADERSHIP TRAINING *(off stage)*: I have had an important part in your life helping the members to understand the factors which confront us.

WOMAN'S SOCIETY: Is that Leadership Training?

LEADERSHIP TRAINING *(enters)*: Yes, I am Leadership Training and I have trained the members for leadership through Officers' Training Days, Workshops, Seminars, Schools of Missions in the district, conference and jurisdiction. *(Include reports of training opportunities within the district.)*

WOMAN'S SOCIETY: Your work is most commendable. Without your help progress could not have been made.

MASTER OF CEREMONIES: But progress has been made and here

is the secretary of promotion to give you the evidence of growth.

SECRETARY OF PROMOTION *(Gives an overall report of the district—including number of societies and membership.)*

MASTER OF CEREMONIES: This is your life, Madam Woman's Society and that report indicates love, loyalty and dedication.

PURPOSE (*off stage*): I am that inner voice which impels activity and service. I was with you when you were born and am your constant companion.

WOMAN'S SOCIETY: My bosom friend! The one who speaks to me when I am depressed or discouraged; the one who shares my greatest joys and thrills—Purpose.

PURPOSE (*enters*): I am so happy to participate in this joyous event. In fact I am the reason you are here! Without *me,* there would be no occasion to celebrate. I am the *Purpose* of the Woman's Society of Christian Service.

MASTER OF CEREMONIES: Of course, you are an important part of the celebration. Without you, the Woman's Society would not have survived these twenty years. Purpose, now and then we need a reminder of our great aim. Will you lead us in our statement?

PURPOSE (*leads the audience in reciting the Purpose*):

MASTER OF CEREMONIES: That is an inspiring challenge.

VOICE OF 1960 (*off stage*): I have an idea.

WOMAN'S SOCIETY: That voice isn't familiar.

MASTER OF CEREMONIES: Maybe not, it is the Voice of 1960.

VOICE OF 1960 *(Members of skit assemble on platform behind her):*

Since you, Madam Woman's Society, have set such high standards and goals, we all agree that we owe you a token of our love. So we want to present to you this birthday gift. *(Gives an attractively wrapped gift.)*

WOMAN'S SOCIETY (opens gift and reads): "Our goal for the ——— District is:

1. An increase of 20 new societies.
2. 20 per cent increase in membership.
3. 20 per cent increase in giving —an increase of at least 20 cents per member."

What an appropriate and beautiful gift! Just what I have been wanting. My heart is full of gratitude. This has been a glorious birthday party.

Calendar of Activities

Mail first report on or before November 15.

CHILDREN'S WORK: Plan with children's workers for Thanksgiving and Christmas activities for children. Participate in United Nations Day activities.

CHRISTIAN SOCIAL RELATIONS: See pages 25-26 for things to do this month.

LITERATURE AND PUBLICATIONS: Encourage Christmas gift subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. See other Christmas suggestions on page 42, especially the 1961 *Prayer Calendar.*

MISSIONARY EDUCATION AND SERVICE: Complete the study, "Into All the World Together." Decide and follow through on action and gifts to follow the study. Plan in detail with committee on program for programs and studies for next three months.

PROMOTION: Check the accomplishments and weaknesses of the last six months and decide upon ways to close the year with growth in all phases of the total program.

SPIRITUAL LIFE: Plan, and cooperate in meaningful observances of Thanksgiving and Christmas in the Woman's Society, the church, and the homes. (Order Christmas leaflets from The Upper Room, and from the Board of Education, Box 871, Nashville, Tennessee.) Promote the 1961 *Prayer Calendar* for general use.

STUDENT WORK: Be on the alert for college seniors who should begin application for special-term or full-time missionary service. Order *Methodist Service Projects* from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Entertain students from other lands, especially during the holidays. Send report to district secretary of student work by November 15. Cooperate with secretary of youth work in sending report to district secretary of missionary personnel.

SUPPLY WORK: Prepare first report. Be sure to include supply work of the Wesleyan Service Guild and youth in the spaces on your report blank.

TREASURER: Send quarter's receipts to the district or conference treasurer by November 5. Plan for Christmas offering if your society has one.

VICE-PRESIDENT: Use the November program to introduce the study, "Into All the World Together." Plan for a good Jurisdiction Recognition class. Read the *Study and Action* pamphlet for suggestions for action following both program and study. If the circle program is used, have participants in national dress to represent Bible women. Cooperate in observance of World Community Day November 4.

WESLEYAN SERVICE GUILD: Cooperate with other organizations of the church in making plans for Human Rights Day in December.

YOUTH WORK: Mimeograph list of projects related to MYFund as found in *Spring Bulletin* and suggest youth pray daily for those who labor in these centers of good will.

NOTE: **These are only SUGGESTIONS to give guidance in filling out a report. The answers will vary depending upon the local situation. H.L.J.**

Send to your district Secretary of Promotion on or before November 15

REPORT OF THE SECRETARY OF PROMOTION
WOMAN'S SOCIETY OF CHRISTIAN SERVICE

First Report: November 15, 19___

Name of Church Park Methodist Town (P.O.) Mainland State U. S.

Name of Secretary of Promotion Mrs. John Greene

Address 1001 High Street Charge

Mainland, U. S. District North

Note: Starred questions are for the small society with twenty members or less. Larger societies are expected to answer all questions.

Conference Neweast

Jurisdiction Northwest

MEMBERSHIP

*1. Number of members reported in last report ... 56

*2. Number transferred to other Woman's Societies 2

to Wesleyan Service Guilds 1

*3. Number of deaths 0

*4. Number lost by other causes 3

*5. Number to be subtracted (total 2, 3, 4) 6

*6. Total after subtraction 50

*7. Number of new members 7

*8. Total present membership of Woman's Society. Add 6 and 7. (This is the figure to carry over to next report) 57

9. Number of members Wesleyan Service Guild 21

*10. Total adult membership 78

ORGANIZATION

*1. Check secretaries you have:

Children's Work	X
Christian Social Relations	X
Literature and Publications	X
Missionary Education and Service	X
Promotion	X
Spiritual Life	X
Student Work	X
Supply Work	X
Youth Work	X

2. Check Standing Committees you have:

Christian Social Relations	X
Finance	X
Local Church Activities	X
Membership	X
Nominations	X
Program	X
Publicity	X
Spiritual Life	X

3. a. Do you have circles? Yes How many? 3 b. State time of general meeting:

Week Second Day Tuesday Hour 2 o'clock

4. a. Number of Wesleyan Service Guild units 1 b. Do the President and Treasurer of the Wesleyan Service Guild (or Guilds) attend meetings of the Woman's Society executive committee? Yes c. Have you received a report from the Secretary of Promotion of the Guild? Yes

(Over)

SECTION OF EDUCATION AND CULTIVATION

GENERAL

*1. In what ways do you use:

A Guide Each officer and secretary has a copy. Constant reference. Resource for executive committee and other committees.

Handbook of Secretary of Promotion Study to keep informed. Gain new ideas for growth and enrichment.

THE METHODIST WOMAN Each officer and secretary uses pages dealing with her work. Articles used in society and circle meetings. File in church library.

*2. List specific plans for cultivating:

Membership Every member visited. Have planned survey of community to reach members for the church and for the Woman's Society.

Local Church Activities—Fellowship Had fellowship tea to welcome new members. Planning with pastor for special fellowship activities during coming holiday season.

Financial Promotion Committee on Finance meets regularly. Using My World Bank. Presented special memberships to two members.

*3. Check the committees you serve on as an active member: Local Church Activities X Finance X

Membership X Program X Others X

*4. What did you do to assist the president in conducting Officers' Training Day? Planned program together; secured leaders; ordered materials.

*5. How have you included the Quadrennial Emphases in the work of the Woman's Society? Small group presented them in a conversation. Referred to Committee on Program.

*6. What films, filmstrips, slide-sets, and records were used during this reporting period? "Household of Faith", "The World in a Word" and Woman's Division Map Slide Set.

*7. Did the society use non-projected audio-visual materials (maps, posters, charts, pictures)? Yes

List Woman's Division Picture Packet

*8. Describe your society's most effective promotional activity Special program for 20th birthday observance. Party well attended and helped to point up purpose of belonging.

*9. What did you do as Secretary of Promotion to promote the total program of the Woman's Society? Met with reporting officers and secretaries to study reports and arranged to meet at each reporting time. Planned engagements for the field worker

REMARKS: (Use an extra sheet for additional comments)

Have ordered the two records: TEA AND TALK - KYODAN and A PLACE IN TOMORROW from Office of Visual Education.
Hope to gain members through the survey.

Eleanor Reeve (Mrs John)
Secretary of Promotion

WHAT'S YOUR LINE?

by MRS. PERRY BUTLER

Characters: The Minister
Mrs. Boyd, a member of the local Woman's Society
Mrs. Taylor, a newcomer to community and church

Scene: Pastor's study equipped with a desk and table (or two small tables), three chairs, a file box for Service Activity Cards and a telephone. As the curtain opens the minister is seated at his desk and Mrs. Boyd is working at the other table. Mrs. Taylor enters.

Minister standing: Come right in, Mrs. Taylor. We are so happy to have you. Mrs. Boyd, I'd like you to meet Mrs. Taylor. She and her husband have just moved to our community and they are moving into our church next Sunday.

Mrs. Boyd (rising to greet Mrs. Taylor): Welcome to our community and church, Mrs. Taylor. We have a wonderful fellowship among our members and we will be delighted to have you as one of us. Here is a Service Activity Card. Would you fill it out for us please? I hope that you will join our Woman's Society.

(Mrs. Taylor takes the card. All are seated and she fills it out as the conversation continues.)

Mrs. Taylor: Oh, yes, I am looking forward to becoming a member of your society and will be glad to fill out this Service Activity Card. We never did anything like this at home. We thought this sort of thing was for the larger churches and that there was no need for us to use them in our small church. Everyone knows everyone else so well and I guess didn't see much need for it. Anyhow, we just didn't do it.

Minister: Well, I don't know the interests and talents of everyone here and it is a wonderful help in planning the work of the church to have these cards available. I wish I had one for every member of the church.

Mrs. Boyd: Yes, I am sure that they have been a great help.

(Mrs. Taylor hands her card to Mrs. Boyd, who glances over it quickly.)

Mrs. Boyd: How nice. I see that you would like to belong to a prayer group. Some of our members have been feeling the need for such a group and we have been talking about forming one, but just haven't done anything about it. Perhaps now, with your help and suggestions, we will be able to get one started.

Mrs. Taylor: That would be fine. One morning several of us were having coffee together and one woman spoke of the importance of group prayers. . . . *(Mrs. Taylor and Mrs. Boyd continue their conversation in a low tone over at the side as the telephone rings and the minister answers it.)*

Minister: Yes. *(Pause)* Yes, Mr. Cooper, a pageant would be a wonderful project for the MYF. You have such an active and interested group of young people. I know they will do a good job. Right now I don't think of anyone who could help you, but I will give it some attention and tell you as soon as possible.

(The minister replaces the telephone receiver and the women, ending their conversation, look around at him as he speaks to Mrs. Boyd.)

Minister: Mr. Cooper just called. The MYF wants to do a pageant for the ecumenical program and they need some help in the production and direction of it. Could you suggest someone?

Mrs. Boyd: No, but let me look through these cards. I don't seem to think of anyone just now who might be willing and able to do this. *(She shuffles through the cards.)* Oh, here is one. *(She turns the card to the right side and looks at the name.)* Why this is Mary Jane Tisdale's card! I had forgotten that she studied art and dramatics at college. I believe she will be just the one to help. We must call Mr. Cooper right away so he can ask her. . . . I really think she will be glad to do this.

Now I must be going home. I have so many phone calls to make. I enjoy all my work in the Woman's Society, but there are so many routine telephone calls that must be made. My husband says he can never phone me at home because our line is always busy.

Minister: Mrs. Boyd, why don't you get someone to help you with your calling?

Mrs. Boyd: Well, I guess I should. But all my friends seem to have the same trouble; they are too busy one way or another. But I will glance through these cards. Perhaps there will be someone who would have the time to telephone. *(She glances through the cards and then looks up.)* Now here is Mrs. Sam Nelson. She has checked "I am willing to make telephone calls." But she is not a member of the society. Well, I'll just call her anyway. It could be that she has never joined our society because she is crippled and felt that she couldn't attend the meetings regularly, or that she would not be able to do her share of the work. She could certainly help me a lot and it might keep her from feeling so alone.

Mrs. Taylor: I can see that the Service Activity Cards have been of great value to this church today. The society that places these cards in the pastor's study and keeps them up-to-date does a fine service. And I can also see that they are of great value for the small church as well as the large ones. Truly in this way we are doing something constructive in our efforts to bring women into a closer touch with God through the activities of the church.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

SUGGESTIONS FOR TEACHING . . .

Alcohol and Christian Responsibility

by

J. IRVIN McDONOUGH*

"NO HONEST and intelligent person can deny that throughout these United States of America we are face to face with a beverage alcohol problem of incredible magnitude. Here is an issue with which Methodists have been concerned from the beginning." The above is a statement by Bishop Arthur J. Moore in *Contact*, March 15, 1960. This brings into focus the basis for the selection as a mission study theme for 1960-61, "A Study of Alcohol and Christian Responsibility."

The importance of the theme is emphasized by the fact that it has been selected as the Christian social relations study of the Woman's Society of Christian Service and, also, as the Church-Wide Mission Study, sponsored annually by the general Board of Missions. This inclusive use of the theme makes possible a wider cooperation in the study.

To be an effective instructor or leader in a study of this type requires careful research and preparation. The person elected to serve as instructor should be mature and able to lead a group in discussions of controversial issues. An important part of the instructor's preparation should be an attempt to get a mental picture of the persons who will be in the study group. What problems related to alcohol have they faced? In what areas are they most in need of facts? What are some of the emotional involvements that may make it difficult for them to think clearly? What are some of the community problems related to alcohol?

On the basis of this mental survey the instructor may find it valuable to state his purposes or aims for leading the study. The following may be included in these purposes: To help persons (1) gain an understanding of the effects of alcohol on the human body and on behavior; (2) understand the causes of drinking and abstinence and to know how drinking changes to alcoholism; (3) recognize the far-reaching effect of the use of alcoholic beverages upon society; (4) evaluate factual material from the context of the Christian faith; and (5) learn skills that will help alleviate the problems caused by drinking.

The instructor should become familiar with the resource material available for use in the study. These materials should include the textbook by Dr. Douglas Jackson: *Stumbling Block: A Study of Alcohol and Christian Responsibility,*[1] and the related *Leader's Guide* [1] by the Reverend J. Irvin McDonough. This text material should be supplemented by other resource material such as, Roger Burgess, *Drinking Problems*;[2] Everett Tilson, *Should Christians Drink?*;[2] A. R. King, *Basic Information on Alcohol;*[2] and Leonard Williams, *Alcohol and the Human Body.*[2] Another good resource for the instructor is *Contact-Concern,* the publication of the Board of Christian Social Concerns.

Many excellent audio-visual resources are available, but in a local church study a limited number should be used. A selection of two or three resources should be made from the following: (1) a series of four filmstrips produced by the general Board of Temperance: "Alcohol and the Human Body"; "Alcohol and Personality"; "Alcohol and Social Problems"; "Alcohol and Christian Faith"; (2) films: "How Long the Night," "To Your Health," and "Understanding Heart." In many communities there may be resource persons that can be used to increase the effectiveness of the study: doctor, public health nurse, member of highway patrol, a court judge.

A local church study should include at least four sessions, each one and one-half hours in length. Brief suggestions concerning teaching procedures for four sessions follow. For more detailed suggestions the instructor should consult the *Leader's Guide.* The material contained in Chapter IV, "Alcohol and the Bible," and in Chapter V, "Alcohol and the Churches," should be included in the last session.

Session I. What Alcohol Is and Does

To introduce this topic, and the study, the instructor should spend a few minutes focusing the attention of the group on facts and events which reveal the seriousness of the problem of alcohol. Helpful material for this brief presentation can be found in Chapter I of the textbook and in Burgess: *Drinking Problems.* Following this brief presentation, the group might be divided into small subgroups of five or six persons to discuss problems related to alcohol. Following these small-group discussions, lasting five to eight minutes, brief reports should be made to the group as a whole. Questions and problems growing out of these discussions should be listed for future study.

The preliminary discussions will reveal the need of more information about alcohol and what it does. What does alcohol do to a person? What changes does it effect in him? Why can some people take more alcohol than others without showing obvious effects? Is drinking

"in moderation" sufficient to cause harmful effects? What do you consider the most serious effect of alcohol on the human organism? As a supplement to the textbook in answering these questions the instructor may want to show the filmstrip, "Alcohol and the Human Body." If the filmstrip is not used the above questions may be used to guide discussion, supplemented by other questions he will formulate.

Session II. The Needs for Control

As an introduction to this topic the instructor may ask a member of the group to report on the article, "Driver Had Been Drinking," which appeared in *Reader's Digest*, October, 1959. Other members of the group may bring clippings from magazines and newspapers, which show the effects of the misuse of alcohol.

An effective technique to use, following the reports referred to in the above paragraph, is a panel discussion, with the following participating: a parent, a social worker and a businessman, discussing the effect of alcohol on business, home and the community. The instructor should serve as moderator. As the reports are made and as the members of the panel make their presentation, the problems resulting from the misuse of alcohol should be placed on the blackboard. These problems may fall into the following categories: (1) social problems; (2) problems of safety; (3) economic problems; (4) problems of health; (5) legal problems.

This session may be brought to a conclusion with a summary statement. On page 14 of the *Leader's Guide* are questions that may be used to guide members of the group in making this statement. Also, if the filmstrip, "Alcohol and Social Problems," is available, it may be used to conclude the session.

Session III. Alcoholism—A Modern Disease

If plans have been made to use one film during the study, "How Long the Night" is an excellent selection for this session. There is a guide with the film which has some very excellent suggestions concerning its use. In the introduction of the film the group should be organized for the discussion that is to follow. Each discussion group of five or six persons should be asked to view the film with specific questions in mind.

If the film is not used, the instructor should introduce the topic with a brief presentation of the conditions that exist in the United States with reference to the problem of alcoholism: the number of cases of alcoholics; the number of cases with complications; the attitude toward alcoholics today. Following this introduction the instructor should guide the group in its discussion, using some of the questions found on page 16 of the *Leader's Guide*.

Sufficient time should be devoted to a discussion of the important questions: What can be done to help people with this affliction? Is there hope for the alcoholic? If the film, "How Long the Night," has been used, the small group that discussed this particular phase of the film should present its report. If the film is not used, the instructor should guide the discussion of various types of helps provided for alcoholics. In addition to Chapter III of the textbook, help for guiding the discussion can be found in King: *Basic Information on Alcohol*[2] and Clinebell: *Understanding and Counseling the Alcoholic.*[2]

Session IV. An Appeal to Christian Responsibility

The material to be used as a basis for this session can be found in Chapter VI of the textbook. This should be supplemented, however, by Chapters IV and V. In this session the members of the group will have an opportunity to face up to their responsibilities for working toward a solution of the problem of alcohol. A few minutes spent at the first of the session in summarizing what has been learned about alcohol and the problems related to it may be the best way to approach this session.

In facing up to the Christian responsibility the members of the group will turn naturally to the Christian gospel as a source of insight, guidance, and strength. They will receive help, also, from exploring what the Bible has to say about alcohol and its use and what the church has taught and proclaimed on the subject.

Plans for action can be prepared more effectively if work is done in small groups. Each group should deal with one phase of the planning. Areas like the following should be considered by these work groups: (1) liquor advertising and its control; (2) state systems of licensing and control; (3) temperance education in the public schools and in the community; (4) temperance education in the Christian education program of the church; (5) social action through the church. These plans when prepared should be reported to the group as a whole.

The session should be brought to a close with a brief service of worship and dedication prepared by a special committee.

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* The Reverend J. Irvin McDonough is the author of *A Leader's Guide* for the course. *Alcohol and Christian Responsibility*. He is a staff member in the Department of Leadership Education of the General Board of Education of The Methodist Church.

[1] Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[2] Order from Cokesbury Book Store serving your territory.

Jurisdiction Recognition Blank

For the first time, blanks for Jurisdiction Recognition are included in the *Record and Report Book*. Therefore, line two under point X may be misleading. Please disregard the words "furnished by her." Point X should read: "A report of the class must be made to the conference secretary of missionary education and service on *this* blank."

STUDENT WORK

RUTH M. HARRIS, *Secretary*

Calendar of Activities

The *Handbook for Secretary of Student Work* is being revised and will not be published immediately. In the meantime, your basic resources are:

1. ***A Guide* (see Student Work Section).**
2. ***Why Bother?* (free leaflet designed primarily for local secretary).**
3. ***The Secretary of Student Work* (new free leaflet describing the responsibilities of the local, district, conference, and jurisdiction secretaries).**
4. **The Student Work page in THE METHODIST WOMAN. It is very important during the coming months for every secretary of student work to check this page regularly for current information, announcements, and suggestions which are necessary to her ongoing work.**

January

Be on the alert for students who should begin application for summer service projects. Seek opportunities to report to your Woman's Society on Christian student activities.

February

Race Relations Day (second Sunday).

Universal Day of Prayer for Students (third Sunday). Order packet from National Student Christian Federation, 475 Riverside Drive, New York 27, N. Y.

Cooperate with your pastor and Woman's Society in inviting deputation team of students to speak in your church and/or Woman's Society.

March

Every society should have a student secretary. Check with committee on nominations.

Cooperate with campus worker in providing best books on Christian world mission for student center library. Order *Basic Books Reading Course on the World Mission of the Church,* Commission on World Missions, 475 Riverside Drive, New York 27, N. Y. 15 cents.

April

Welcome students home for spring vacation.

Work with secretary of youth work and counselor on Christian Vocations in planning a Christian Vocations conference for high-school seniors in your church.

Cooperate with secretary of youth work in sending names of students interested in church-related vocations to district secretary of missionary personnel.

Check your subscription to THE METHODIST WOMAN, WORLD OUTLOOK and *motive.*

May

Now is the time for you to get a complete list of your high-school seniors, their addresses and names of the schools they plan to attend or other plans of service or employment.

The (blue) *Student Information Cards* are to be filled in for those entering college in the fall, and sent by *June 1,* if possible, but not later than July 15, to Methodist Student Director on campus, or campus pastor, or to conference secretary of student work.

Encourage students with leadership ability and those interested in Christian vocations to attend the Methodist Student Regional Leadership Training Conference in your region.

Send report to district secretary of student work by May 15. Cooperate with secretary of youth work in sending report to district secretary of missionary personnel.

June

Cooperate with your pastor in church plans for the observance of Methodist Student Day (second Sunday). See that church offering for Methodist Loan and Scholarship Fund is sent to treasurer of your conference Board of Education.

Complete information for (blue) *Student Information Cards.*

Welcome students home. Urge that students be given opportunity to serve in summer church program, choir, vacation church school.

July

Mail *Student Information Cards* not later than July 15.

Suggest to the program chairman of your Woman's Society that students be used in one of the programs of the year.

August

Subscribe to student magazine, *motive,* for each student. Please consider also *Power* and *Contact-Concern.* The Orientation issue of *motive* is excellent help to freshmen who will be entering college this fall. Order P. O. Box 871, Nashville 2, Tennessee.

September

Plan recognition of students leaving for college.

Mail devotional materials to students away from home and to service personnel. *Power* and *Upper Room* are suitable. Encourage those in service to visit church where they are located. Inform them of missionary projects that may be near them. Use *Prayer Calendar* as resource.

Contact Director of Wesley Foundation or Director of Religious Life and Foreign Student Adviser, offering help in welcoming students from other countries, or other work in the coming year.

October

World-Wide Communion Sunday.

Channel missionary recruitment material to Methodist campus worker and other key vocational counselor.

(Continued on page 37)

YOUTH WORK

ALLENE MAY FORD, *Secretary*

LET US GIVE THANKS

REMEMBERING in deep gratitude that "God so loved the world that He gave His only Son—that the world might be saved through Him" (John 3:16-17) let us give ourselves. How?

In Prayer

John R. Mott wrote that prayer is the most transforming, the most energizing and the most highly productive habit man can form. At all times give thanks. Pray without ceasing. Order now your copy of the *Prayer Calendar* * and one for a Christmas gift to a dear friend. Always it is on the prayers of the faithful that the missionary movement (church) advances.

In Study

To help you grow in your understanding of the life and mission of the church and in your meaningful participation therein, read one or more of the following, in addition to the *Missionary Materials for Youth:*

God's a Colony—Man's World,[1] by George Webber

To the End of the Earth * (Study in Luke and Acts), James K. Mathews

The Church Redemptive,[1] by Howard Grimes

One Body, One Gospel, One World,[1] by Lesslie Nebigin

The Young Church in Action,[1] by J. B. Phillips (Translation of the Acts of the Apostles)

*In Step With Time,** by Fred Cloud

*Turning World,** by Betty Thompson

In Witness

We need desperately to capture a sense of mission to every man. Accepting the yoke of being a witness for Christ we are burdened and compassionately concerned for the well-being of all persons. This imperative requires that we identify with people outside the Church. As D. T. Niles puts it in his excellent little book, *That They May Have Life* [1] (Harper & Brothers, 1951):

"Evangelism is Witness. It is one beggar telling another beggar where to get food. The Christian does not offer out of his bounty. He has no bounty. The evangelist's relation is to be 'alongside of' not 'over-against.' The Christian stands alongside the non-Christian and points to the Gospel the holy action of God." The peril and agony of our age offers no alternative to opening our ears and minds to the imperative. The imperative allows us only one will—to go!

In Service

Because of the readiness of Christians to believe, to obey, to give, to suffer and if need be, to die, the Spirit of God finds what He seeks —a fellowship of men and women so united in love and faith that He can work in them and through them. How might you relate, participate and initiate purposefully during this Thanksgiving season?

1. Join in interdenominational or interfaith Thanksgiving Service.

2. Invite missionaries, overseas students and participants in the International Christian Youth Exchange program to be guests of your MYF during Thanksgiving.

3. Send Christmas greetings to missionaries and deaconesses of your church and to the missionaries and nationals whom you met at summer institutes, camps and assemblies.

4. Check on individual and group pledges to Methodist Youth Fund.

5. Plan ways of giving for emergency relief through Methodist Committee for Overseas Relief. A packet on overseas relief is available free from Youth Department, P. O. Box 871, Nashville 2, Tennessee.

6. In youth council plan to observe World Order Sunday, November 2. Show the film "Alternative" (24 minutes; rental, $7.50) [1] dealing with alternatives open to young people regarding military service.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Available from The Cokesbury Book Store serving you.

STUDENT WORK

(Continued from page 36)

Inform high-school seniors about Methodist colleges and Methodist Loan and Scholarship Fund. Cooperate with your church Committee on Christian Higher Education on this.

Write letters to students and service personnel and young people who are working or in apprentice jobs away from home. Send bulletins, church papers, and other material.

November

Be on the alert for college seniors who should begin application for special-term or full-time missionary service. Order *Methodist Service Projects,* from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Entertain students from other lands, especially during the holidays. Send report to district secretary of student work by November 15.

Cooperate with secretary of youth work in sending report to district secretary of missionary personnel.

December

Work with pastor in planning the observance of Student Recognition Day (fourth Sunday).

Welcome students home with fellowship tea or brunch.

Order December issue of *motive* for student summer service directory.

CHILDREN'S WORK

GENE MAXWELL, *Secretary*

LOVE, GIVE, SHARE

NOVEMBER and December are the months when the words *love, give,* and *share* are heard more often by boys and girls than at any other time during the year. Secretaries of children's work can do much to make these words meaningful as they help to plan with the Council of Children's Workers for the Thanksgiving and Christmas activities.

You, as a teacher and worker with children, have a privilege and a responsibility to help children gain a better understanding of an all-living Father, one who cares for all children everywhere. The clutter of the commercialized Thanksgiving and Christmas festivals speak louder to children than the undertones of love and understanding, if the Christian teacher does not let her voice be heard.

Now is the time to begin publicity for the missionary study. You, too, can be creative. Use maps, posters, pictures, intriguing questions on the bulletin board where children will see them. Introduce the materials and study books to the Woman's Society of Christian Service.

When it is nearly time to begin the unit, talk with your minister about an announcement for the Sunday bulletin. Send cards and other forms of announcements to parents and boys and girls telling them about the sessions with special missionary emphasis. Enlist the cooperation and interest of people in the community who may have visited missions in other lands and who may be able to share how the Bible is needed and used in these lands. They will be valuable resource persons when you plan to use them with your unit.

As secretary of children's work your greatest asset is to know the church's program for children so you will see how important it is that *YOU* do your part in promoting missionary education. If your Council of Children's Workers does not function in your local church, thus giving you an opportunity to plan with the teachers for their missionary emphasis, you should feel free to volunteer to help in every way possible: supplying resource materials, suggesting workers from the Woman's Society of Christian Service, and helping organize a special time for the children's study.

Many churches will be having a church-wide mission study this year. This is an excellent way to have additional sessions for children—they can meet at the same time the youth and adults meet for their study—in addition to the missionary emphasis in the Sunday school lesson. If you do hold a children's class as a part of the church-wide school, the offering for children should be separate and sent through the Children's Service Fund channels, in this manner:

1. The children's leader of the additional sessions fills out the Children's Service Fund Remittance Blank * and gives the blank and the offering to the LOCAL church treasurer.

2. The local church treasurer will then forward the money with the Children's Service Fund Remittance Blank to the annual conference treasurer.

3. The treasurer of the conference will then distribute the money. If your local treasurer does not understand this procedure, you may want to explain it as the way the Woman's Division of Christian Service records the giving of children in additional sessions. Then before each reporting period you can recheck with the annual conference treasurer to see if his balance is the same as yours.

Resources to Remember

The September issues of THE METHODIST WOMAN and *Child Guidance in Christian Living* listed materials for the missionary unit, "Into All the World With the Bible," which will be the course of study in the Junior and Primary Group Graded Lessons of January, 1961.

Teachers of Closely Graded Courses may also use the resource material listed in the September issues of *Child Guidance in Christian Living* and THE METHODIST WOMAN, and in addition save copies of WORLD OUTLOOK and THE METHODIST WOMAN which have articles on the children's theme.

The last section in *Child Guidance in Christian Living* is the section for additional sessions for juniors. January and February will carry the missionary units with special information on Methodist mission work. This then can be used with the C.M.E. units in the reading books. Remember *Trails for Juniors* and *Pictures and Stories* will also carry picture spreads with meaningful interpretations in January and February.

Love, Give, Share

As these words ring through our adult minds this time of year, let us remember the importance of our children understanding their real meaning. As we think of the children around the world who are reaching out their hands for guidance and love, may we remember what our hands can do here in our local churches to share.

The words of the children's hymn, "Let the Song Go Round the Earth," challenge us to fulfill our task:

"Let the song go round the earth,
Jesus Christ is Lord!
Sound his praises, tell his worth,
Be his name adored;
Every clime and every tongue join
the grand, the glorious song!"

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Executive Secretary*

HOW WE STAND IN 1960

Membership:

Northeastern Jurisdiction	9,878
Southeastern Jurisdiction	48,584
Central Jurisdiction	4,879
North Central Jurisdiction	22,826
South Central Jurisdiction	35,113
Western Jurisdiction	10,273
TOTAL	131,553

Number of Units:

Northeastern Jurisdiction	405
Southeastern Jurisdiction	2,155
Central Jurisdiction	255
North Central Jurisdiction	891
South Central Jurisdiction	1,474
Western Jurisdiction	470
TOTAL	5,650

Number Transferred to Woman's Society During the Year:

Northeastern Jurisdiction	198
Southeastern Jurisdiction	695
Central Jurisdiction	15
North Central Jurisdiction	401
South Central Jurisdiction	448
Western Jurisdiction	144
TOTAL	1,901

Giving on Pledge to Missions:

Northeastern (2.42 per cent increase over last year)	$ 57,851.50
Southeastern (8.62 per cent increase)	332,684.13
Central (18.18 per cent increase)	10,793.99
North Central (2.56 per cent increase)	146,055.42
South Central (7.48 per cent increase)	264,549.02
Western (8.65 per cent increase)	70,369.83
TOTAL (6.92 per cent increase)	$882,304.49
PER CAPITA	$6.71

Total Giving: (including Pledge to Missions, Week of Prayer, Cash for Supply Work, Magazine and Picture Fund, Supplementary and Cultivation)

Northeastern Jurisdiction	$ 70,476.84
Southeastern Jurisdiction	420,945.79
Central Jurisdiction	15,182.71
North Central Jurisdiction	176,253.19
South Central Jurisdiction	326,990.23
Western Jurisdiction	96,770.06
TOTAL	$1,106,618.82
PER CAPITA	$8.41

Total Number of Study Courses During the Year: 6,283

Total Number in Study Courses: 63,369

NEW JURISDICTION SECRETARY

Mrs. Hazel L. Dabney, Pine Bluff, Arkansas, in the Little Rock Conference, was elected secretary of the South Central Jurisdiction Wesleyan Service Guild at the Guild Weekend at Mt. Sequoyah, Fayetteville, Arkansas, June 11, 1960.

Mrs. Dabney was a charter member of the Wesleyan Service Guild of the Central Methodist Church, Fayetteville, organized in 1940. After moving to Pine Bluff in 1943 she continued working in the Guild and held many offices, including that of conference Guild secretary.

She has served in some capacity of leadership in her church since she was thirteen years old, when she began teaching a group of second graders in Sunday school. At Lakeside Methodist Church, Pine Bluff, she has served as superintendent of the junior department, superintendent of the Children's Division, and chairman of the Commission on Education. At present she is a member of the church planning committee and secretary-treasurer of the church school.

Mrs. Dabney is a member of the Business and Professional Women's Club and a past president of the Arkansas Federation of Business and Professional Women's Clubs. She has held offices in the following organizations: the National Education Association, Arkansas Education Association, Arkansas Association for Supervision and Curriculum Development which she organized, Association for Childhood Education, and the Arkansas Elementary School Council. As an active member of the Parent-Teacher movement, Mrs. Dabney has held offices in the state organization and served as a member of the executive committee for twenty-five years. She has been supervisor of the Pine Bluff elementary schools since 1943.

Mrs. Hazel L. Dabney

A native of Fort Smith, Arkansas, she attended the Normal Training School, Brenau College, Gainesville, Georgia, and the University of Arkansas. She has had additional work beyond the B.S.E. at Peabody College and Northwestern University.

Mrs. Dabney succeeds Mrs. H. C. Pletz under whose able and creative leadership the work of the South Central Jurisdiction has shown great progress during the past four years.

Do you ever feel a quietness,
Amid the sound of whirring machines,
Or the sharp staccato of typewriters,
Or the shouts of children at their play,
Or the wailing of sirens and the clanging of bells?
If you do, hold that moment as a sacred thing;
For the still, small Voice may be speaking to you
While those around you hear only noise.

The Challenge of Our Tasks

A FRAMEWORK FOR PANEL AND GROUP DISCUSSION

Presented by MRS. HARRIET FRALIX, *North Carolina Conference Guild Secretary, at a Guild Weekend*

Introduction: The Wesleyan Service Guild seeks to go beyond a sharing and comparing of *what has been done* to consider *what can be done* by employed Christian women within their own lives, their work, their particular Guilds and churches as in each relationshp they participate in the mission of the church.

What one hears and does in the local Guild meeting and program is a fair gauge to what employed Methodist women are doing for the church, community, and world. As in the Woman's Society, the monthly program reveals the pulse beat of the life of the group. It should define our purpose, give incentive for achieving its goals, stimulate and nourish the mind and spiritual life of the members that they may think and act as responsible Christian citizens. All of us carry some degree of responsibility for promoting, planning, participating in, acting upon, and evaluating these programs. So, let us ask *ourselves*—

I. *How can we make our monthly programs vital to our purpose?*

a. Christ-centered and missionary in intent and information

b. Intelligently geared to the total program of the Woman's Division Christian Service, to the interests of varying age-groups

c. Informative, not merely entertainingly attractive to women of the church and community.

d. Productive of Christian witnessing and participation in the world-wide mission of the Church

Do we make use of timely suggested materials, or side-step some because they are controversial, disturbing to some members and "explosive"?

Are we given to long-range planning? Are programs thought through or thawed quickly and served with a minimum of preparation?

Do they "send" us into the unknown and unfamiliar, or soothe us into acceptance of the status quo, the familiar?

Have we made use of tools and techniques learned in coaching conferences and program workshops?

Do we make ourselves available and responsible by reading and study and a readiness to share information?

II. Because The Methodist Church is concerned about changing patterns of employment for women, it has gone into the study of this great almost untapped resource of the church—the employed woman. The Woman's Division, concerned about the employed woman and the effect of trends and patterns of increasing employment, asks the question, "How many women in the community is the church failing to reach?"

How can my Guild enroll the employed women not yet reached?

a. Members of the church, but not members of the Wesleyan Service Guild or Woman's Society

b. Working mothers, young women new in jobs, away from home

c. Women in industry

Is my Guild inclusive or exclusive? Would any and all employed women feel welcome, be used, find identity in our group?

Is the time of meeting, the place, the type of program or manner of dress a hindrance to enrollment?

Does the Guild need and have a place for all employed women?

Do most employed women need the fellowship and program of the Guild?

III. We have referred to ourselves as "responsible Christians." Do we agree with the statement of Dr. John G. Bennett that the churches have in the recent past been too much preoccupied with *themselves?* That they must now address themselves to all problems of society, to all dilemmas of man?

Bishop J. K. Mathews adds to these statements, "while we Christians have no sure channel through these troubled waters all about us, we must, as Christian take risks, knowing we are committed to God's will as citizens of His Kingdom." Are we as members of the church, the Woman's Society of Christian Service, the Wesleyan Service Guild, making ourselves ready to take these risks—these which have come upon us through our democratic heritage—through our membership in The Methodist Church with an avowed social conscience?

How must we confront barriers of occupation, financial standing, social status and race?

a. In the school room, places of business, the community, the church, the Wesleyan Service Guild

b. Creating and changing attitudes

c. Practicing the art of space-making, peace-making, participating in agencies for these purposes.

As women how do we face the need for policies for merit employment?

Is ours a problem of attitudes or of practice?

Are our attitudes by who "they" are or by who "we" are?

What can I do in my sphere of responsibility and witness as I am called to face these problems?

IV. Two statements made recently by great Christian leaders bear repeating and paraphrasing to add to their meaning for us. *The church doesn't live for itself. It lives for the world,* and *the church has one mission,* but in its expression are many services, or missions. These may well be applied to the Woman's Society and Guild. The Wesleyan Service Guild (Woman's Society of Christian Service) does not live for itself, it lives for the world. The Woman's Society of Christian Service (Wesleyan Service Guild) has one mission but in its expression are many services or missions.

Do we at times become so enthusiastic or so zealous in the expression of our mission that we lose sight of our opportunities to communicate our enthusiasm, our desire to participate with others in the one great mission of the church? Even the best of families have problems of communication and understanding. We are told they sometimes exist within the church, between the Woman's Society and Guild.

How can we improve lines of communication between the Guild and the Woman's Society?

a. Through recognition of our common purpose, common program, points of meeting and departure.

b. The place and merits of the coordinator, serving both the Woman's Society and Wesleyan Service Guild

c. Executive Committee—*"ours"* not *"theirs"* or *"yours"*

d. Mission Study—leadership and cooperative classes

e. Value of fellowship and participation in the local church activities

f. Schools of Missions and Christian Service, seminars, leadership training opportunities in district and conference.

How can we be interpreters, rather than informers—listening posts as well as broadcasters?

Have we discovered the value of exchanging reports, ideas, program helps?

How can we promote the need to "enter into" rather than "withdraw from" the Christian fellowship we share in—the local church, the Woman's Society, the World Federation of Methodist Women, the world church?

V. One of the greatest tasks we face together as members of the Woman's Society and Guild is that of recruitment for Christian service in the work of the Woman's Division of Christian Service in this and other countries. "The task (of recruitment) must be done somehow, someplace—where we are not doing it," said Miss Alpharetta Leeper, shortly before her death.

Are we accepting recruitment as our task?

a. Do we know and make known the needs?

b. Have we helped others to "expose themselves to God's call and purpose?"

c. Do we feel responsibile for meeting the needs for dedicated Christian workers in church-related jobs?

d. Has my Guild seriously studied the qualifications, opportunities and steps leading to recruitment?

e. Do I have the wherewithal to meet these needs?

TRIP WITH A MISSION

The "Trip With a Mission" has become an established part of the annual program of the North Central Jurisdiction Guild. This past summer, under the leadership of Miss Vivian Sin Clair, former Guild secretary of Northwest Indiana Conference, the tour included visits to hospitals, schools, and community centers in Missouri, Oklahoma, Texas, Arizona, New Mexico, and Colorado. As is the custom, several high-school girls were included as guests on the trip. A letter to the Guild office, signed by thirty-two members of the tour, had this postscript from Vivian Sin Clair:

Dear Miss Johnson:

If you ever get discouraged and feel that maybe Guilders are not what you hope, take a "trip with a mission" and you'll feel better. We've slept in luxury and bunks. We've been too hot and too cold. We've waited in lines and we've been rushed. We've had a flat tire and our diesel gas was siphoned from our tank (100 gallons) which caused a four-fifths of an hour "sit" on a curve in Grand Canyon. This made it necessary to organize a traffic system of eight to ten women in relays with the rest to direct traffic around us. Fortunately we have a battery-equipped megaphone that was a big help. And yet, all was taken as "just one of those things" and we roll merrily along.

Tomorrow night the women of Great Bend, Kansas, are meeting us and giving a party. The women of Flagstaff had plans for our entertainment, but we were so late in arrival that we had to forego that pleasure.

A wonderful Christian spirit has been expressed and shown by the members of this group. Surely, good will come of this trip. This is my prayer.

Sincerely Yours,
Vivian

MOVING?

Send change of address to THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio.

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CHRISTMAS is just around the corner. The newspapers warn of only so many shopping days until Christmas. Shopping is a grueling, tiring task—therefore, we suggest that you become an arm-chair shopper. A Catalog of Literature before you and the back cover page of THE METHODIST WOMAN will aid you in your selection. A pencil and pad will help in jotting down your needs.

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One of the loveliest gifts to give the president of your Woman's Society of Christian Service is this most attractive new banner. Of white satin with the emblem of the Woman's Society in gold and blue, size 14¾ by 19¾ inches, and at only $5, it is an effective and beautiful addition to any Woman's Society of Christian Service.

Membership pins are cherished gifts. The pin of the emblem of the Woman's Society of Christian Service, gold on sterling, $1.50 each, is a treasured gift for any adult friend.

The Wesleyan Service Guild pin, solid gold, $3.60 each, is a lovely gift for a Guild member.

The Past President's pin of the Woman's Society makes possible an expression of appreciation by the society to one who has served. Solid gold, $6.

Prayer Calendars make delightful gifts and we urge their use in this way. The entire missionary staff of the church, all the missionaries and deaconesses of the Woman's Division, the missionaries of the Division of World Missions, and Division of National Missions are listed with addresses in this calendar. Maps and most helpful prayers, with projects are lifted up day by day. Beginning January 1, this gift is a year-long reminder of your thoughtfulness. Price 60 cents each, 3 copies for $1.50.

Books are always a source of joy to a child. For the primary child, *Larry,* by Edith J. Agnew, describes the adventures of boys and girls who live in Oklahoma and learn from their grandmothers the exciting stories of how the church came to the West. Price, paper $1.50.

For the juniors of your acquaintance, *Old Trails and New,* by Helen Boyd Higgins, are two sets of five stories each, one set on "Heritage" (the circuit rider, Francis Asbury; Sheldon Jackson in Alaska; Goodwill Industries, and others) and one set on "Horizons" (a missionary airplane, a missionary boat, work with refugees, and others.) Paper, $1.50.

A lovely album of large black and white pictures, *World Friends Long Ago and Now,* tells the story of the beginning of the church and its story today. Also *World Friends and the Bible* is an album with fifteen large black-and-white pictures of the Bible being translated, printed, distributed, and used in different countries. Excellent for visual education, a useful gift. $1.25 for each album.

For the friend who works with children nothing could bring greater joy than any one or all of the following books.

Let's Play a Story, by Elizabeth Allstrom. Simple, clear and practical step-by-step procedures to illustrate the use of various types of dramatization. Paper, $1.95.

The Whole World Singing, by Edith Lovell Thomas. A beautiful cover makes this book of songs from many lands a treasured gift both as to format and content. Paper, $1.95.

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A Crown of Service, by Noreen Dunn Tatum. A delightful history of the women's work of the Methodist Episcopal Church, South. Beloved names of former leaders keep memory green. A delightful gift for a former member of The Missionary Council. $3.50.

For the person who needs further information about the various Covenants of the United Nations, *To Covenant or Not To Covenant* is a most useful and necessary gift. 50 cents.

Last, but a gift of year-round significance, is a subscription to THE METHODIST WOMAN and WORLD OUTLOOK at $3.30. These magazines bring fascinating and vital information from our mission fields at home and abroad. Knock each month at your friend's door through gift subscriptions. A beautiful card will be sent to your friend announcing your gift.

Send for all the above to Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

May your arm chair shopping bring real satisfaction!

In Memoriam

Miss Katherine Guenther, a retired deaconess passed away at Bethesda Hospital, Cincinnati, Ohio, August 27, 1960. She was born in Wurttemberg, Germany, on March 8, 1885, and received her training as a deaconess-nurse at Bethesda Hospital where she served on the staff from 1907 until her retirement in 1953.

Miss Guenther was consecrated and licensed as a deaconess by the former Central German Conference in 1909, after having served the required probationary period of two years.

Dr. Ida S. Scudder. A service of worship in memory of Dr. Ida S. Scudder was held in the Interchurch Center chapel in New York on September 14 under the sponsorship of the Board for the Christian World Mission of the Reformed Church in America and the Vellore Christian Medical College Board. Dr. Paul Brand, able speaker, prominent hand surgeon and deputy director of the Christian Medical College, Vellore, India, gave the principal address.

Dr. Scudder, who died in May in Kodaikanal, India, at the age of ninety, was the granddaughter of John Scudder, the first medical missionary who went to India in 1819. She founded the Vellore Christian Medical College which grew from a one-room dispensary in 1900 into the present world renowned medical college.

Many of Dr. Scudder's remarkable achievements as a pioneer woman doctor in India for more than half a century are recalled by Dorothy Clarke Wilson in her book, *Dr. Ida*, published last year.

Announcement has been made of the death of *Mrs. Herbert G. Leonard*, in Minneapolis, Minnesota, in May at the age of ninety-four. Mrs. Leonard had served for more than sixty years in women's missionary activities, active first in both home and foreign missionary societies and in the Woman's Society of Christian Service since its organization. She had served as a national officer of the Woman's Home Missionary Society.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA: *Angola*—Miss Violet Crandall (Regular), 1892 Lawrence St., Eugene, Oregon.

Central Congo—Miss Lula May Jones (Special Term Incomplete), R.R. 1, Milan, Kansas.

Mozambique — Misses Victoria Lang (Regular) R.N., Eaton, Indiana; Ruth Northcott (Regular), c/o Mrs. H. E. Partridge, 222 S. Kenilworth Ave., Oak Park, Illinois.

Southern Rhodesia — Misses Esther Russell (Regular), Box 2, Rome, Pennsylvania; Ellen Sweeney (Regular), 4035 Cheviot Drive, Louisville 16, Kentucky.

JAPAN—Misses Mary Searcy (Regular), c/o Crawford, 1900 South Emerson, Denver, Colorado; Ethel Bost (Regular), Box 141, Cornelius, North Carolina; Mrs. Velma Donald (Term Completed), 3455 Dalewood, Cedar Rapids, Iowa.

LATIN AMERICA: *Brazil*—Miss Florence Ford (Regular), 213 4th St., Freeport, Pennsylvania.

Cuba—Misses Virginia Chapman (Regular), Box 1378, Sanford, Florida; Esther Hulbert (Regular), 1438 West 101st St., Cleveland 2, Ohio; Mrs. Faye Needham, 2517 Miller, Seattle, Washington.

RECENT DEPARTURES FOR:

AFRICA: *Angola*—Misses Judy Barcroft (Special Term), Karla Lee (Special Term) (To study in Lisbon).

Southern Rhodesia—Marie Armenia (Special Term).

INDIA—Misses Joy Comstock (Regular), Marian Warner (Regular), Pearl Palmer (Regular).

JAPAN—Misses Dona Lee McAninch (Special Term), Elizabeth Tennant (Regular), Sandra Lynne Webster (Special Term), Mrs. Lucetta Harkness (Special Term).

KOREA—Misses Joan Carey (Regular), Gloria Jameson (Special Term), Barbara Reynolds (Special Term), Sadie Maude Moore (Regular).

LATIN AMERICA: *Brazil*—Misses Barbara Barnstable (Special Term), Mary Jacqueline Wright (Special Term).

COSTA RICA (for language study)—Mrs. Lottie May Bell (Special Term, Mexico), Miss Charlie Ann Dunn (Special Term, Mexico), Miss Kathryn Edwards (Special Term, Mexico), Miss Janet Evans (Regular, Peru), Mrs. Adele Philipps (Special Term, Bolivia), Miss Sandra Strawn (Special Term, Cuba), Miss Helen Thompson (Special Term, Cuba), Miss Mary Trewyn (Special Term, Mexico).

PHILIPPINES—Misses Grace Huck (Regular), Carol Moe (Regular), Betty Rogers (Regular).

SOUTHEAST ASIA: *Hong Kong*—Misses Louise Avett (Regular), Dolores Miller (Special Term).

Indonesia—Misses S. Ruth Hansen (Special Term), Judith Warren (Special Term).

Malaya—Misses Dorothy Parks (Regular), Nancy Swan (Special Term).

Taiwan—Miss Gloria Ann McCurdy (Special Term).

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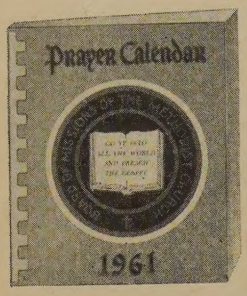

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